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ASSYRIAN DICTIONARY;

INTENDED TO FURTHER THE

STUDY OF THE CUNEIFORM INSCRIPTIONS OF ASSYRIA AND BABYLONIA.

BY EDWIN NORRIS, HON. PH.D. BONN,

HONORARY SECRETARY OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, &c., &c., &c.

PART I.

Verborum quorundam veritas non nisi ex plurium conjecturis inter se comparatis elici solet.

C. MICHAELER.

WILLIAMS AND NORGATE,

14, HENRIETTA STREET, COVENT GARDEN, LONDON,

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PREFACE.

In bringing out the First Part of my attempt at an Assyrian Dictionary I have little more to do than to repeat the Introductory Note prefixed to the Specimen printed in the volume of the Royal Asiatic Society's Journal for 1866, and to say why the sheets now issued are published independently:—

"The following paper is a Specimen of what pretends to be no more "than a Skeleton Dictionary of the Assyrian Language, which the few who "know anything of the matter will assuredly expect to find incomplete, and "often erroneous. The compiler, though well aware that such expectation "will not be disappointed, believes that no apology is required; many years "must necessarily elapse before an approach can be made to completeness "in such a work, and the best Assyrian decipherers are the most assured of "the vague character of their interpretations, whenever the subject goes "much beyond plain narrative, and whenever words of infrequent occur-"rence are made use of. He ought rather, with Semitic knowledge limited "to a superficial acquaintance with Hebrew, and with but little leisure, to "apologize for venturing at all upon such an attempt; but having got "together a very large number of words while assisting Sir Henry Rawlinson "in the preparation of inscriptions for publication, and being, moreover, of "opinion that a work like the present, which requires little more than "persevering industry, will never be compiled by men of greater powers "who are better employed, he was unwilling that his labour should be "thrown away, and hopeful that it might be of some use. He believes "that his compilation may serve as a repository in which Assyrian students "may jot down their difficulties, and where they may occasionally look for "help, by collating passages containing the words they are investigating. "He only asks credit, in the words of an early critic lately reprinted, for "'his diligence in breaking the yce, and givinge lighte to others, who "'may moore easely perfecte then begyne.'*

* Francis Thynne's Animadversions, &c., page 9; reprinted in 1865.

"If the Specimen given should be thought satisfactory, the compiler "would propose to commence at once the printing of the whole Dictionary; "and he hopes that our Rawlinsons and Hincksses will gradually fill up "deficiencies, and correct the errors which they will certainly find in most "pages; he scarcely ever looks over the sheets himself without making "additions, and, he trusts, improvements.

"He has to acknowledge, with thanks, much valuable help from "Dr. Hincks in a considerable part of this Specimen, and he feels bound to "declare that he is indebted for almost everything he knows of Assyrian to "the direct communications, or to the writings, of Sir Henry Rawlinson."—Journ. R.A.S. 1866, pp. 225, 226.

A few weeks after the publication of the Specimen, I most unexpectedly received an offer to defray the whole cost of printing the Dictionary, in any form I might think proper. It is unnecessary to say that such a munificent offer was gratefully accepted; and, notwithstanding my advanced age, I began to work at once, relinquishing all other engagements. I read up inscriptions which I had not previously studied, and entered in my manuscript the new words I met with. I had many additional types cast, I enlarged my pages, and, by the zealous aid of Mr. John Mabey, a steady and ingenious compositor (who is still actively engaged in the work), I had a sheet ready for press at the beginning of May, 1866.

As I have now printed more than 350 pages, I am able to speak of my labours and to estimate their probable result with less hesitation than I could do in publishing the Specimen.

The Dictionary had been completed, or rather brought to an end, before a thought of printing it occurred to me. The suggestion of a friend two years ago induced me to prepare a few pages as a specimen, which I submitted to the Council of the Royal Asiatic Society for insertion in its Journal, proposing to follow it up with an occasional contribution if it should find acceptance. This gave rise to the offer I have just mentioned. When the proposal was actually made to me, I confess I looked at my manuscript at first with great misgiving;—its compilation had been carried on under the constant

interruption of official duties, it was intended solely for my own use, it was by no means uniform in its arrangement, and the alphabetical order was disturbed by additions incessantly accumulating, which were necessarily always interpolations; the result of all this was, and in great part yet is, an irregular medley hardly intelligible to any one but myself.

I have found it absolutely necessary to re-write every line before sending a page to the printer, to reconsider carefully the values which I had attributed to the words requiring explanation, and generally to insert the passages in illustration which had been merely referred to in my manuscript. All this, together with the typographical difficulties attending the Cuneiform character, will account for the slow progress of printing; it may also account in some measure for the long list of Additions and Corrections accompanying the present Part, although that, in a great degree, may be attributed also to the progress made and making in the knowledge of the language. I feel that I am learning while my work is doing, and that much which was obscure at the beginning becomes clearer as I proceed. This will naturally cause more corrections in the earlier pages, though, no doubt, many will be necessary to the very end, and long afterwards. The following quotation, which I take the liberty of extracting from my friend Max Müller's Prospectus of his Translation of the Vedic Hymns, will, with the obvious change of a word or two, explain my views better than I could do it myself:—

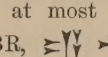
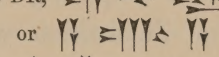
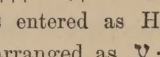
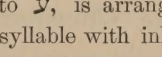
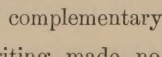
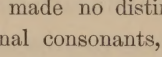
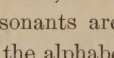
"With every year, with every month, new advances are made, "and words and thoughts, which but lately seemed utterly unintel- "ligible, receive an unexpected light from the ingenuity of European "students. Fifty years hence I hope that my own translation may "be antiquated and forgotten. No one can be more conscious of its "short-comings than I am."—*Oxford, Jan.*, 1867.

E. N.

Brompton, *March*, 1868.

ALPHABETICAL ARRANGEMENT.

The arrangement of words which are expressed by a syllabary is always in some degree unsatisfactory; but with the Assyrian syllabary, encumbered as it is by monograms, determinatives, polyphones, and symbols of unknown pronunciation, the embarrassment is greatly increased. We must work by compromise, and sometimes elude a difficulty we cannot conquer. After trying and giving up several schemes, I have adopted the following:—

Words are arranged according to the order of the Hebrew alphabet, and no notice is taken of inherent unwritten vowels, or of the complementary written vowels, which serve at most only to lengthen a syllable. Thus,  [*bu ur*] is entered as BR,  [*e mu uk*] as EMK,  [*as ti*] as ST,  or  [*a ga, a ga a*] as AG,  [*su a tu*] as SAT;  is entered as H; , which appears to be etymologically equivalent to ע, is arranged as ע; but it is often used as a complementary vowel to a syllable with inherent *i*, and is then unnoticed in the arrangement, like the other complementary vowels; it is always transliterated by *e*.*

As Assyrian writing made no distinction between the hard and soft sounds [surds and sonants] of final consonants, using only one form for *ab* and *ap*, one for *ug*, *uk*, and *uq*, &c., such consonants are always arranged as soft [sonants], mainly because *b*, *g*, *d*, are placed in the alphabet before *p*, *k*, *t*. Polyphones will also be entered under their earliest initial; for example, which may be read *dan*, *kal*, or *lib*, will come under D. This rule, limiting each character to one place, is in accordance with our own usage: we place Caius and Cicero under C, although the initial sound of one is *k*, of the other *s*; and the words *physic*, *psalm*, *ptisàn*, and *paper*, appear in our dictionaries under P, although pronounced with initial *f*, *s*, *t*, and *p*. An exception to the rule of taking the earliest letter of the alphabet is made when the polyphone is a character of the ordinary syllabary, which excludes all characters denoting more than one consonant.

In this way the student will generally know where to look for any given word; the few which remain doubtful will, if the sound be known, be placed at the end of the class of words which commence with that sound; other doubtful words will be put at the end of the Dictionary.

This notation for purposes of arrangement must be carefully distinguished from that employed in the transliteration.

TRANSLITERATION.

The transliteration is made by the Roman letters usually employed to represent the corresponding Hebrew letters, with the phonology of which language that of the Assyrian appears to have a greater analogy than with that of any other Semitic

* It is curious that when the Jews write German in Hebrew letters, they have for centuries represented the vowel *e* by ע, making der Mensch דער מענש, &c.

idiom. The ח, ט, ס, and ץ, will be distinguished from ה, ת, ש, and ז, by a dot below—*ḥ*, *ṭ*, *ṣ*, and *ẓ*; the ambiguous characters representing both *m* and *v* will be made *m* or *v*, as accordant with etymology; in doubtful cases *m* will be preferred. What is called *mimmation* will be made by a line over the vowel so affected, *e.g.*, will be made *tā*, *lī*, &c.

I have often rendered Accadian or proto-Chaldæan words as if they were Assyrian, purely because I was ignorant or uncertain of their origin; when their Accad origin and Assyrian equivalents were known to me from vocabularies or variant readings, I have usually given the Assyrian equivalents, followed by the Accad forms in brackets; words which could not be conveniently transliterated, such as , I have written *nahr* (river), *shame* (heaven), *yom* (day), *eni* (eyes), *uzni* (ears), *kappi* (hands), *naru* (tablet), *ḫurazu* (gold), *kaṣpu* (silver), and perhaps a few more. There is no doubt whatever, strange as it may appear, that the Assyrians in such cases wrote a word in one language and pronounced it in another.* Determinatives before proper names are generally omitted in transliteration, and the name is printed with a capital letter. Throughout the work a normal character is used, as near to the older Assyrian forms as the disposable typographical arrangements will admit; consequently all the hieratic and more recent Babylonian and Persian words are written in the same ancient alphabet.

GENERAL PLAN.

In the body of the work I begin each paragraph with the word to be explained—first in the Cuneiform character with all the forms I have noted, and then in Roman letters; the English equivalent follows, with any cognate word known to me in another Semitic language. I shall quote one or more phrases containing the word in question, both in Cuneiform and Roman characters, with a literal translation, word for word. When the value suggested by the cognate Semitic word produces a plain meaning in the passage quoted, suited to the tenour of the inscription from which it was taken, and in harmony with the whole context, I conclude that the value is a safe one. When I find no cognate word, and am reduced to a mere guess, or when, having the cognate word, the result is a sense given to the passage which does not suit the context, I usually express my doubt of its correctness. But many words will be found upon which I have nothing to

* This we ourselves do when we write "viz." and pronounce it "namely." It appears from the following French translation of a passage in the "Fihrist" by Mons. de Quatremère, that this was also done by another eastern nation, many centuries ago:—"Les Perses ont aussi un alphabet appelé "*zewaresh*, dont les lettres sont tantôt liées, tantôt isolées. Le vocabulaire se compose d'environ mille "mots, et ils s'en servent pour distinguer les expressions qui ont une forme semblable. Par exemple, "quiconque veut écrire le mot *gouscht*, qui, en arabe, signifie *lahm* (chair), écrit *bisra*, qu'il prononce "*gouscht*; si l'on veut écrire *nan* qui signifie *pain*, on trace le mot *lahm*, que l'on prononce *nan*. Il "en est ainsi des autres mots, à l'exception de ceux qui n'ont point besoin d'être déguisés, et que l'on "écrit comme ils se prononcent."—Journ. Asiat. Paris, March 1835, p. 256. This refers, of course, to the so-called Pahlavi language. See a paper on this passage by M. C. Ganneau, impugning Mons. Quatremère's version; but the refutation, however it may be estimated, does not militate against the analogy referred to.

suggest; so many that a doubt might arise as to the trustworthiness of any translation from a language where so many words are unknown; but it will be seen on investigation that almost all these words are either the specific names of animals killed in hunting, or of the trees used in building or transported to Assyria from foreign countries, or of the technical terms employed in describing the erection and ornamentation of palaces and temples; or else that they form part of the pompous epithets of gods and kings which abound in the introductory phrases of so many documents; all these terms might be left in blank without in anywise obscuring the purport of an inscription. I have taken care in these cases to insert the suggestions or guesses of other translators along with those which I may have ventured upon myself.

In all this I wish to be understood as expressing my intentions; but I am compelled to state, after the experience of printing some hundred pages, that I have not been able to carry out these intentions in every case; some words forgotten until too late for their appearance in their places, and others incorrectly or carelessly read, have occasionally disturbed my arrangements, but I hope this will not have occurred very frequently.

I apprehend that this plan will exhibit pretty clearly the limits of my knowledge, but I disclaim any pretence of knowing all, or even a very large proportion of all that may be known to other students; I have not read carefully, with the idea of preparing a dictionary, even all that is in print, and not a twentieth part of what exists only on the clay slabs, which may be fairly termed "in manuscript."

The verbs will be entered separately, with classified examples of all the forms which I have recorded, together with any obvious nominal derivatives, which may be referred to the earlier part of the Dictionary.

I have included in my plan the names of persons and places, which may be useful historically and geographically; they have frequently helped me to find parallel or similar passages, and thus to get at the value of words which I could not have ascertained otherwise; they may be of like use to others.* I have also given extracts from syllabaries and bilingual lists, very often without any attempt at explanation; they may be found useful at some future time. I think I already understand some of those which were quite unintelligible to me when printed, and I now appreciate their value. Some groups of characters may also be found which are no words at all, but only parts of one or more words from sentences of which I could make nothing.

* My own geographical explanations are often guesses, and I fear not to be relied on. From a passage in a note by Dr. Oppert—"L'assimilation de tous les noms cités devra faire l'objet d'une étude spéciale," I conceive hopes that he is preparing some paper on the subject. See his Histoire des Empires de Chaldée et d'Assyrie, 1865, p. 122.

List of Abbreviations used in Referring to Inscriptions.

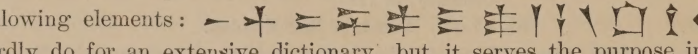
Assur b.p. ..	Inscription of Assurbanipal, not yet published.
Beh.	Behistun Inscription, in Journ. R.A.S., 1851.
1 Beltis ..	R. I., Vol. II, Sh. 66. To Beltis as Goddess of War.
2 „ ..	„ „ „ Execution of Susian Chiefs.
Birs	„ Vol. I, Sh. 51. No. 1. Nebuchadnezzar, from Birs Nimrud.
Bl. St.	„ „ Sh. 49, 50. Lord Aberdeen's Black Stone; Esar Haddon.
B.M.	Layard's Inscriptions, published by the British Museum in 1850; the figure before BM denotes the number of the sheet, the following figure shows the line.
Botta	From Botta's Monument de Ninive; Paris, 1849–1850. When a double reference is given, the second denotes Oppert's Inscription, printed in the Journal Asiatique, Paris, 1863.
Br. Cyl. ..	R. I., Vol. I, Sh. 69. Nabonidus. Fragmentary.
Br. Obel. ..	„ „ Sh. 28. Probably of Sardanapalus.
E. I. H. ..	„ „ Sh. 53–64. Nebuchadnezzar. First published by the Hon. East India Company, in 1807.
Esar	„ „ Sh. 45–47. Annals of Esar Haddon.
Gyges	Notice of Gyges, King of Lydia, from a fragment of Assurbanipal. Not published.
1 Mich. ..	R. I., Vol. I, Sh. 70. A block of basalt, usually called Michaux's Stone. First published in Millin's Monuments Antiques Inédits; Paris, 1802.
2 „ ..	Two similar stones, in the British Museum, in Hieratic. Not published.
3 „ ..	
Monolith ..	R. I., Vol. I, Sh. 27. Sardanapalus, in British Museum.
Nabonid. ..	„ „ Sh. 68. Cylinder of Nabonidus, from Mugheir.
Neb. Bab. ..	„ Sh. 52, No. 3. Nebuchadnezzar, from Babylon.
Neb. Gr. ..	„ Sh. 65, 66. Ditto. First published by Grotefend, Göttingen, 1848.
Neb. Senk. ..	R. I., Vol. I, Sh. 51, No. 2. Ditto, from Senkereh.
Neb. Yun. ..	„ „ Sh. 43, 44. Sennacherib, from Nebi Yunus.
Nerig. ..	„ „ Sh. 67. Cylinder of Neriglissar, from Babylon.
Obel.	L. I., Sh. 87–98. Nimrud Obelisk, Shalmaneser.
New Div. ..	Monolith of the same King. Not published.
1 Pul.	All in R. Ins., Vol. I, Sh. 35. No. 3 was first printed in L. Ins., No. 70, with some slight differences.
2 „	
3 „	
4 „	
Rich	R. I., Vol. I, Sh. 52, No. 4. Nebuchadnezzar. First published in Rich's Babylon and Persepolis, 1839; Pl. 9.
Sarg.	„ „ Sh. 36. Sargina, from Khorsabad.
Sard.	„ „ Sh. 17–26. Annals of Sardanapalus.
New Sard. ..	Monolith of the same King. Not published.
Sen. B. ..	Sennacherib, on four large slabs, in British Museum. Not published.
Sen. Gr. ..	Sennacherib. Published by Grotefend, Göttingen, 1850.
Sen. T. ..	R. I., Vol. I, Sh. 37–42. Sennacherib, from Koyunjik. Taylor's Cylinder.
Sh. Ph. ..	„ „ Sh. 29–34. Shamas-Phul or Shamas Vul, from Nimrud. Hieratic.
St.	L. I., Sh. 1–11. The Standard Inscription of Sardanapalus.
Tig.	R. I., Vol. I, Sh. 9–16. Annals of Tiglath Pileser I.
Tig. jun. ..	„ Vol. II, Sh. 67. „ „ „ II.

*** In the above List L.I. refers to Layard's Inscriptions, printed in 1850; and R.I. to Rawlinson's Inscriptions, in 2 vols., 1861 and 1866.

The smaller Inscriptions of the Persian empire will be designated by capital letters, as is done in the publications of Westergaard, and by the numbers in Rawlinson's Memoir, Journ. R.A.S., 1845. Abbreviations of grammatical terms are put in *italics*.

TABLE OF CHARACTERS.

Considering that a table of the characters used in printing the Dictionary may be found handy, I have prepared such a table, in three divisions:—The first is the simple alphabet, arranged as in Hebrew; the second contains the compound syllables; and the third the ideograms, or characters which represent values rather than sounds, though they must have been pronounced, and may have had even more sounds than one; just as we read our ideogram 0 either "zero," or "cipher," or "nought." To each character I have attached one or more capital letters, denoting the letters of the alphabet under which they must be looked for in the Dictionary, except a few in the third division, for which no sound is known to me.

The characters in the second and third lists are arranged under a rude sort of conventional alphabet, which I have found useful for myself, made up of the following elements:  . This would hardly do for an extensive dictionary, but it serves the purpose in the case of a few hundred characters; similar forms, such as , , and , are arranged together; is put with ; and so on in similar cases.

Very short notes are added at the foot of each page, showing any evidence known to me, however imperfect, of the sound or import of each character; this is denoted either by P. meaning the page in the Dictionary; or by S. the Syllabaries in Sheets 1 to 4 of the second volume of Rawlinson's Inscriptions; or by a reference to the Bilingual Slabs printed in that volume; or by V. referring to any variant copies of duplicate inscriptions, where the character in question may have been replaced by the ordinary alphabetical characters.

I am compelled to add that this has been got up in haste; it is, consequently, far from complete, and must be taken as provisional only; when the Dictionary is finished additional characters will be required, and without doubt many corrections.

ORDINARY ALPHABET,

Including all Syllables with not more than one Consonant.

A 1 a, ha.

B 2 , , ba.

„ 3 bi, kas.

„ 4 , , bu, pu.

„ 5 ab, ap.

„ 6 ab, be, ne, ṭa, kū, bil.

B 7 ib, ip.

„ 8 , , ub, up, ar.

G 9 ga.

„ 10 gi.

„ 11 , , gu.

„ 12 ag, ak, aq.

„ 13 ig, ik, iq.

G 14 ug, uk, uq.

D 15 , , da, ṭa.

„ 16 , , di.

„ 17 du, gina.

„ 18 ad, at.

„ 19 id, it.

„ 20 ud, ut, par, tā.

[1] Beh. 5. [3] Beh. 5.—S. 684. [4] Beh. 13. [6] P. 62, 104.—39 II. 28 *d*.—Cf. Bot. 40, 21, & 36, 15. [8] S. 557-8. [9] Beh. 59. [11] Beh. 18.—33 II. 73 *a*. [13] Beh. 35. [14] Beh. 6. [15] Beh. 16, 49. [16] Beh. 35.—S. 184. [17] Beh. 57.—V. Sarg. 23. [18] Beh. 15, 79. [19] P. 209.—Beh. 62. [20] S. 433-6.—57 II. 15, 27 *a*.—P. 210-1.

H 21 h, e.

„ 22 uh.

U 23 u, san.

„ 24 u.

„ 25 u.

Z 26 za.

„ 27 zi.

„ 28 zi.

„ 29 , zu, liḫ.

„ 30 az, aṣ.

„ 31 iz, iṣ, gis.

„ 32 uz, uṣ.

Ḫ 33 ḫa.

„ 34 ḫi, ṭi.

„ 35 ḫu.

„ 36 aḫ, iḫ, uḫ.

„ 37 aḫ, sis.

„ 38 uḫ.

Ṭ 39 ṭu.

I 40 i, nit.

„ 41 ya.

K 42 ka.

„ 43 ki.

„ 44 , , ku, dur.

L 45 la.

„ 46 , , li.

„ 47 lī.

„ 48 , , lu, dib.

„ 49 lu, lā.

„ 50 al.

„ 51 il.

„ 52 il.

„ 53 , , ul.

M 54 ma.

„ 55 me, sib.

„ 56 mi.

„ 57 mu.

„ 58 am.

„ 59 im.

„ 60 um.

N 61 , , na.

„ 62 ni, zal.

„ 63 nu.

„ 64 nū.

„ 65 an, el.

„ 66 in.

„ 67 in, bil.

„ 68 un.

Ṣ 69 ṣa.

„ 70 ṣi.

„ 71 , , ṣu.

E 72 e, bit.

P 73 pa, ḫad.

„ 74 pi, a.

„ 75 pu.

Ṣ 76 ṣi.

„ 77 ṣu.

Q 78 qa.

„ 79 qi, kin.

„ 80 qu.

R 81 , , ra.

„ 82 , , ri, dal.

„ 83 , , ru.

„ 84 ru.

„ 85 ar.

„ 86 ir.

„ 87 er.

„ 88 ur, lik, das.

„ 89 ur.

S 90 sa, gar.

„ 91 , , sa.

„ 92 se.

[22] P. 278. [23] P. 279. [24] S. 591. [25] S. 592. [26] Beh. 36. [29] Beh. 49.—P. 302. [30] Beh. 1, [31] V. Sard. i. 42.—50 II. 22*b*. [32] P. 302. [33] Beh. 2. [35] Beh. 88, 94. [37] S. 276. [40] Beh. 85. [41] Beh. 2, [42] Beh. 15. [44] Beh. 21.—47 II. 18*c*. [48] S. 542. [54] Beh. 2, 61.—47 BM 26. [55] S. 138. [56] Beh, 53, [57] Beh. 6. [58] Beh. 2. [59] Beh. Det. No. 5. [60] S. 117. [61] Beh. 2. [62] S. 685-6.—48 II. 31*c*, 60*c*, [64] S. 257, 451-2. [65] Beh. 36. [66] Beh. 41. [67] 7 II. 18*d*.—50 II. 21*d*. [70] Beh. 23. [71] Beh. 6. [72] Beh. Det. No. 5. [73] Cf. Botta 37, 39, & 41, 55. [74] S. 562.—39 II. 14*c*. [79] S. 270. [81] Beh. 5. [82] S. 681-2.—Beh. 6. [83] Beh. 45. [84] S. 394. [85] Beh. 2, 6. [88] S. 759-761. [89] S. 273-4, [90] S. 595.—8 II. 8*a*.

S 93 , si, lī.

„ 94 si.

„ 95 , su.

„ 96 su.

„ 97 as.

S 98 as, in, ru.

„ 99 is, mil.

„ 100 us.

T 101 , ta.

„ 102 , te.

T 103 ti.

„ 104 , tu.

„ 105 tā, tu.

„ 106 , tī.

[93] Beh. 62.—Cf. Neb. Bab. ii. 31 & E.I.H. x. 16. [94] Neb. Gr. i. 12. [98] S. 427-8-9.
[90] Beh. 2.—S. 121.—32 II. 3, 4*d*. [101] Beh. 60—47 BM 26. [104] Beh. 64. [105] S. 159. [106] S. 163.

COMPOUND SYLLABLES.

1 ḫal. ḪL

2 bal. BL

3 bul. BL

4 rū, gir. RM

5 tar, kut. TR

6 gar, kal. GR and KL

7 nag. NG

8 or mug. MG

, see , &c.

9 maḫ. MḪ

10 bar, mas. BR

11 rad. RD

12 nun. NN

13 , , dug. DG

14 ris, sag. RS

15 kab. KB

16 kun. KN

17 num. NM

18 mud. MD

, see No. 43.

19 kum. KM

20 ḫub. ḪB

21 , bil, in. BL

22 sur. SR

23 kit. KD

24 kit. KD

25 zir, kul. ZR

26 mun. MN

27 bat, bi, mid. BT

28 zir, kul. ZR

29 zir. ZR

 zur; see No. 142.

30 tab. TB

31 arba. RB

32 nab. NB

33 mul. ML

34 tag, sum. TG

35 dub. DB

36 rab. RB

37 kan. KN

38 zig. ZG

39 tur. TR

40 gur. GR

41 mar, MR

42 kid, saḫ. KD

43 sig, ma. SG

44 bit, mal. BD

45 dir. DR

46 dan, kal, lib. DN

47 rid, sid, lak, mis. RD

[1] S. 758. [2] 28 II. 61*d*. [3] S. 171. [4] S. 164. [5] Beh. 6.—27 II. 9*d*.—33 II. 54*b*. [8] S. 161.
[10] Beh. 13.—48 II. 15*d*.—S. 587, 593. [11] Beh. 36.—S. 279. [12] S. 128.—7 II. 26*d*.
[14] S. 482, 805.—7 II. 36*c*.—36 II. 63*c*. [15] S. 271. [20] V. As. b. p. v. 53. [21] V. Sard. i. 32.
[22] Cf. Botta 41, 41, & 45, 35. [26] S. 165. [27] Beh. 47.—S. 354. [29] Cf. Obel. 166 & 188.
[30] S. 547. [34] 48 II. 41*a*. [35] 24 II. 43*b*.—25 II. 35*c*. [39] 48 II. 20*a*. [40] S. 341, 573.
[41] Beh. 68.—S. 278, 541. [43] S. 280. [44] S. 364. [45] S. 177. [46] S. 172, 551-3.
[47] S. 119, 371-2.—48 II. 25*d*.

48 luḫ. LḪ

49 nir. NR

50 dug, lut. DG

51 gil. GL

52 gab. GB

53 ziu, zer. ZN

54 sir. SR

55 , see Alphabet.

56 bil. BL

57 san. SN

58 ram. RM

59 dag. DG

60 zig, ḫas. ZG

61 rig, sim. RG

62 sim. SM

63 kib. KB

64 taḫ. TḪ

65 ban, kal, qaq. BN

66 tig. TG

67 tur. TR

68 bit, mal. BD

69 tag. TG

70 tag. TG

71 dag. DG

72 gan, kar. GN

73 sab. SB

74 sib. SB

75 sis. SS

76 zig. ZG

77 kab. KB

78 rab, gal. RB

79 mir. MR

80 bis, gar. BS

81 bur. BR

82 gar. GR

83 bars. BRS

, see 112.

84 lil. LL

85 gabl. GBL

86 sar, ḫir. SR

87 dur. DR

88 lab, lib. LB

89 rug, sun. RG

90 dis, ana. DS

91 lal. LL

92 , dug. DG

93 sag. SG

94 kab. KB

95 , zig. ZG

96 gum. GM

97 lis. LS

98 mat, kur, lat, sat. MT

99 sar. SR

100 sut. ST

101 zir. ZR

102 zir, mus. ZR

100, 101, and 102 are sometimes confounded.

103 saḫ. SḪ

104 kar. KR

105 lib. LB

106 zab, bir. ZB

107 zib. ZB

108 kam. KM

109 bir. BR

110 ṭab. ṬB

111 ḫar, mur. ḪR

112 suḫ. SḪ

113 kas, ras. KS

[48] S. 549. [49] S. 129. [56] V. Sard. i. 67. [58] S. 336. [59] S. 339. [60] S. 197-8. [65] S. 614. [69] Tig. iii. 45; iv. 85. [73] S. 350-1. [74] S. 345. [75] S. 276. [78] S. 123. [80] P. 165, 190. [81] S. 586.—29 II. 64*b*. [82] S. 574. [83] S. 255. [84] S. 262. [85] S. 189. [86] V. Esar vi. 3, 64. [91] S. 140. [92] S. 267. [96] P. 164, 169. [98] S. 518, 521.—90 BM 60.—V. Esar vi. 49. [102] P. 302. [106] S. 430-1. [108] Beh. 13. [111] V. Sard. ii. 119. [112] S. 260.—21 II. 27*b*.—P. 180. [113] S. 548.—Cf. Beh. Det. No. 1 & 7.

114 kib. KB

115 gil, rim, ḫab, GL

116 zir, kaṣ. ZR

117 zug. ZG

118 zar. ZR

119 bul. BL

120 sal, rag. SL

121 nin. NN

122 dam. DM

123 nig. NG

124 dun, sal. DN

125 lad. LD

126 kul, sun. KL

127 kab. KB

128 nir. NR

129 ḫul. ḪL

123 and 129 are sometimes confounded.

130 pa.

131 zig. ZG

132 din. DN

133 dun, sal. DN

134 pad. PD

135 bam. BM

136 kim. KM

137 muḫ, eli. ML

138 kir, ub, sī. KR

139 kis. KS

140 man, nis. MN

141 sin, is. SN

142 sur. SR

[115] S. 543-4.—36 II. 44*d*. [120] 30 II. 15*c*.—V. Sard. ii. 103. [132] S. 152. [133] 36 II. 8, 63*d*. [135] Sh. Ph. ii. 34; iv. 3. [138] S. 388-9, 390. [140] P. 26.—Beh. 7.

IDEOGRAMS.

The characters marked with * are used also as determinatives.

1 , *Tigris.*

2 pal; *year, time, life, pass, sacrifice.*

3* el; *god.*

4 nakaṣ; *to cut off.*

5* er, alu; *city.*

6 pu; *mouth; horn?*

7 lisan; *tongue, race (of men).*

8 *Sumir.*

9 taḫaz; *battle.*

10 ardu; *vassal, servant.*

11 arḫu; *month.*

12 , *foundation, building.*

13 rubu; *chief.*

14 napsat; *life.*

15 izzur; *bird.*

16 ris; *beginning.*

qaqqadu; *head.*

17 zabi; *soldiers.*

18* bil; *lord, to rule; and, with.*

19 , *to make.*

20 † nikrut, aibi; *enemy.*

21 zir; *seed, lineage.*

22 sannat; *year.*

sum; *name.*

23 , *to die, grow old, &c.*

, see 21.

24 aḫ; *brother.*

25 mul; *star.*

26 bab; *gate.*

[1] V. Sard. ii. 104. [2] P. 89, 90-3-7-9. [3] S. 754. [4] V. Sard. ii. 71, 108. [5] S. 393. [6] S. 477.—39 II. 1*a*. [7] 17 II. 32*a*. [8] Cf. 3 Pul. 20 & Sen. T. iii. 65. [9] S. 291. [10] Cf. Sen. T. iii. 41 & Botta 153, 9=153. [11] S. 85. [12] S. 287. [13] V. Sard. i. 24. [14] P. 303. [15] 40 II. 17*d*. [16] 7 II. 36*d*.—Tig. i. 1.—46 II. 45*c*. [17] V. Sard. ii. 71. [18] P. 84 to 88. [19] S. 290.—60 II. 41*b*. [20] V. Esar ii. 22. [21] Beh. 61. [22] Tig. vii. 64.—Beh. 15, 23. [23] P. 145. [24] Beh. 12. [26] S. 365.

† A character very much like this, if it be not quite this, is used for summing up a total; see Tig. iv. 83. Sh. Ph. i. 50. 2 Mich. i. 27.

27 , *Nineveh.*

28 eri; *metal.*

29 dup; *tablet.*

30 sar; *king.*

31 ab; *father.*

32* iz; *wood, tree.*

33 rukub; *chariot.*

34 bit; *house.*

35 , *house.*

36 nisi; *people.*

37 alpi; *cattle.*

38 kiprati; *regions.*

39 , *select.*

40 zin, ẓer; *desert, waste: hunting.*

41 rim; *wild-bull.*

42 sir; *kindred.*

43 isat; *fire.*

44 epir; *earth.*

45 kinu; *firm: to go.*

46* , *class of men.*

47 , *stability, prop.*

48* , *animal.*

49 , *Syria.*

50 arkat; *after.*

51 , *horned beast.*

52 sim; *price.*

53 dik; *fight, &c.*

54 , *city of Erech* [Warka].

55 elap; *ship.*

56 , lamaṣṣu, sedu; *sculptured bulls and lions.*

These are generally found together, and I am unable to distinguish them.

57 , *to return.*

58 kali, bani; *all; to make, beget.*

59 billat; *talent, tribute.*

60 kisal; *altar.*

61 rapas; *female: broad.*

62 kisal; *altar* or *sacrifice.*

63 mas; *male: long.*

64* aben; *stone.*

65 , *sun's rays,* or *shade.*

66* nis; *male.*

67 aḥ; *brother.*

68 , or , *city of Ur* [Mugheir].

69 , *altar, shrine.*

70 , *glory, altar.*

71 , *middle: battle.*

72 iddin; *to give.*

73 ṣatar; *to write.*

74 dur; *fortress.*

75 qatu; *hand.*

76 masak; *skin.*

77 , Accad.

78 iddin; *one.*

79 mie; *water:* pal; *son.*

80 nahr; *river.*

81 gar; *a measure.*

82 nun; *fish.*

83 , , tiglat; *service, homage.*

[27] V. Sard. i. 101. [28] S. 113. [29] S. 114. [30] S. 330.—31 II. 17*c*. [31] S. 92. [32] P. 304. [34] S. 364. [35] S. 364.—V. Birs i. 23. [36] S. 378. [37] 16 II. 28*b*.—38 II. 29*d*. [38] V. Sard. i. 35.—P. 65. [39] P. 312. [40] 8 II. 27*b*.—17 II. 2*a*. [41] V. E.I.H. iii. 59. [42] P. ix. [43] P. 66.—46 II. 11*b*. [44] P. 118.—S. 112. [45] 40 II. 59*b*. [46] P. 65. [47] Tig. viii. 78. [50] S. 160. [51] S. 153. [52] S. 335.—18 II. 19*b*. [53] S. 339. [54] Bricks, Sh. III. & IV. Vol. 1, R.I. [55] S. 280. [56] S. 174-5.—V. Esar vi. 53. [57] S. 341. [58] P. 105, 107. [59] P. 94. [60] Tig. viii. 48, 57. [61] P. 74. [62] S. 363. [63] P. 74. [64] V. Sard. iii. 55. [65] V. Sard i. 44. [66] Sen. T. i. 30. [67] S. 276. [68] 46 II. 3*b*; 50*c*. [70] P. 125. 285. [71] P. 162-3. [72] 8 II. 58*b*. [73] V. Sard. 99; ii. 91. [74] 50 II. 24*a*. [75] V. Sard. i. 39. [76] 16 II. 57*a*. [77] 46 II. 51*d*. [78] Obel. 26.—As. b.p. ix. 54. [] P. 2. [80] P. 45.—50 II. 5*b*. [81] P. 188. [82] 7 II. 25*d*.—40 II. 18*d*. [83] S. 692.—P. 339-40.

84 , *to have.*

85 dip; *tablet; to seize; to pass.*

86 ṭu; *a weight.*

87 , *Merodach; a time; multitudes.*

88 sarap; *to burn.*

89 nir; *a yoke.*

90 , *mark of plural.*

91* mat; *country:* kasad; *to capture.*

92 temin; *platform, basement.*

93 yom, shamas; *day, sun.*

94 , *city of Senkereh.*

95 uzun; *ear.*

96 zabi; *men, warriors.*

97 birka; *knee.*

98 ma'di; *many.*

99 harran; *road.*

100* ṣal; *female.*

101 dam; *wife.*

102 liban; *brick.*

103 , *darkness, night.*

104 , , nir; *foot, feet.*

, *yoke.*

105 marṣu; *rugged.*

106 irṣit; *earth, place.*

107 tul; *mound.*

108 inu; *eye, presence.*

109 , tiglat; see , No. 83.

110 , ditto.

111 ḥuraṣu; *gold.*

112 kaṣpu; *silver.*

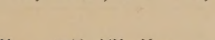
113 sar; *king.*

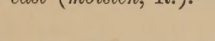
[84] V. St. 3. [85] S. 542.—V. Sard. ii. 108.—V. Sard. i. 46. [87] Esar ii. 32.—Obel. 77, 85. [88] V. Sard. i. 66; ii. 2. [89] S. 658. [90] S. 139. [91] Obel. 26.—Tig. iv. 58 to 64. [92] S. 308. [93] P. 211, 238-9.—V. Esar iv. 38. [94] Bricks, Sh. II. R.I. [95] 30 II. 6 *b*. [96] S. 431. [97] 16 II. 30 *b*. [98] V. Esar vi. 15. [99] 38 II. 12 & 25 *b*. [100] Sen. T. i. 30.—30 II. 15 *c*. [101] P. 238. [102] Esar v. 3. [103] S. 149. [104] 16 II. 31 *b*. [105] S. 151.—P. 168. [106] Sard. ii. 48.—S. 182. [107] 34 II. 67 *b*. [108] V. Sard. i. 102.—17 II. 31 *a*.—30 II. 8 *b*. [109] P. 340.—Sard. i. 28. [110] As. b.p. ii. 105, 109. [111] 58 II. 66-7 *b*. [112] V. E.I.H. iii. 58. [113] V. Sarg. 23.

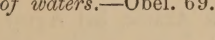
A , in Scythic , equivalent to *a* or *ha*.

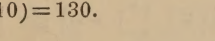
Dr. Hincks, in the Report of the British Association, 1857, page 136, derives the character from *drops of water;* sounded in Accadian *a* or *hwa*, the meaning would be *water;* sounded *pur*, it would be *river;* as in Purrat, *Euphrates*.

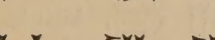
¶ , Water. Written phonetically , *mie*, Heb. מַיִם; is generally put in the plural, and when followed by was probably sounded *miat;* it is, however, frequently followed by .

 , ana mie inadú; *into waters shall cast* (*moisten*, R.).—Tig. viii. 65.

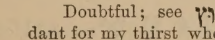
 , asar muzú sa mie; *place of exit of waters*.—Obel. 69.

 , mie nahri-su; *waters of his rivers*.—Botta 151, 22 (10)=130.

 , mie nakbi; *water-courses*.—Botta 151, 20 (8)=128.

 , miat-su nádi kaẓuti ana ẓumme-ya lu asti; *of its flowing nauseous waters for my thirst I drank*.—Sen. T. iii. 80.

Doubtful; see קִדַּח Gen. xxvii. 46. Hincks reads "Its clear waters were abundant for my thirst when I drank."—Polyph. p. 45. Rawlinson suggests "the muddy overflow of its waters for my thirst I drank."

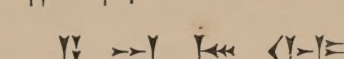
 , rádu sa mie; *tempest of the waters*.—Nab. Brok. Cyl. ii. 57. Cf. Birs ii. 1.

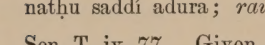
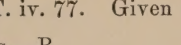
Esar. iii. 54. Sard. ii. 132; iii. 32, 136. Sh. Ph. iv. 25, 29.

2/5/66

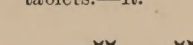
12

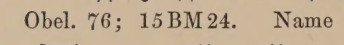
¶ ; *water of gods=rain;* Assyrian equivalent *zunnu.*

 , Zunnu va salgu naḫli naṭḫu saddí adura; *rain and snow, torrents, clefts of mountains, I avoided.*—Sen. T. iv. 77. Given repeatedly as in the meteorological tablets.—R.

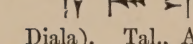
 , *waters of the Turnat.*—Obel. 76; 15BM24. Name of a town in Kardunias, written  in Sh. Ph. iv. 4. The river Turnat is mentioned in l. 9.

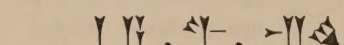
Torna of the Arabs, and Tornadatus of Pliny.—R.

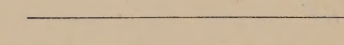
 .—1 Mich. i. 3. Oppert reads Mi Kaldas (Gyndas, Diala). Tal., Ami kalkal (Tigris); but see 51II.31*a*.

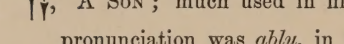
 .—Syl. 562.

¶ , A Son; much used in filiation, and pronounced *pal*, or *bal*. The full pronunciation was *ablu*, in const. *abil*.

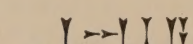
 . *Merodach-bal-adan.*—Esar. ii. 32.

 , sa Arame, bal Aguṣi; *of Aramu, son of Aguṣu.**—Obel. 130.

 would be *son's son*, as , pal pal sa Mutaggil Nebo; *grandson of Mutaggil Nebo.*—Tig. vii. 45.

 , kilat-ka, ha Babel; *thy tents (?) son of Babel*, or perhaps, *O Babel.*—Sen.T. v. 23, 24.

The phonetic power of is uncertain, but it probably had a final dental, being followed by in Sen.T. i. 22, and v. 29.

¶ , abu; Father.—31II.28*b*. Cf.  , 32II.59*b*; and , l. 61.

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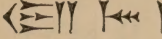
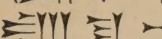
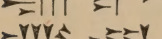
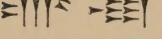
* I usually put a name in the nominative case in the translation, when I think I am sure of it, but the distinction of cases is not always clear to me.

¶ . . . . . , suffixed, *my;* more commonly .

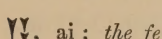
 , bili-a; *my lords.*—Sb. Ph. iv. 6.

 , niri-a; *my yoke* (my feet).—Ibid.

 , ummanati-a; *my soldiers.*—Sh. Ph. iv. 25.

 , gatú-a; *my hand.*—Birs i. 14.

AA , ai; *the female power of the Sun.*



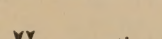
Bit . . ana Shams va Ai . . epus, *a house . . for the Sun and for . . . . I made.*—Neb. Gr. ii. 40, 42.

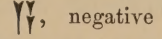
See Rawlinson's Herodotus, Vol. I, p. 612. See also 57 II. 11–32, for the twenty names of this goddess.

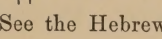
¶ , negative particle, usually of deprecation; *let it not, be it not.* See the Hebrew אַל; Job xxii. 30; 1 Sam. iv. 21.

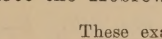
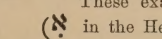
These examples are not sure, but the Ethiopic regularly uses a similar particle (א in the Hebrew alphabet) as negative; *ai tĕĕmanu,* believe *it* not; Matt. xxiv. 23; *ai tegtĕlu nafso,* do not kill him; Gen. xxxvii. 21.—From Dillmann's Grammar.

, ai isi nakiri; *may I not have enemies.*—E. I. H. x. 15. Neb. Bab. ii. 31.

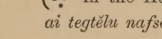
 , mugallitu ai arli.—Neb. Bab. ii. 31.

 , mugalliti ai arsi.—E. I. H. x. 16.

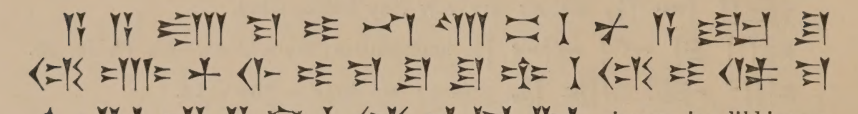
These readings are doubtful. A comparison of the concluding lines of E.I.H. of Neb. Gr. and of Neriglissar, may, perhaps, suggest a translation to a good Semitic scholar. Dr. Hincks's copy of Neb. Bab. ii. 31, has , *se,* at the end, instead of  . This is probably correct.

 , ai irsá ḥiditi.—Nabon. ii. 29. Brok. Cyl. ii. 27. In Br. Cyl. i. 23, we have the same sentence, with the word printed  , irsán.

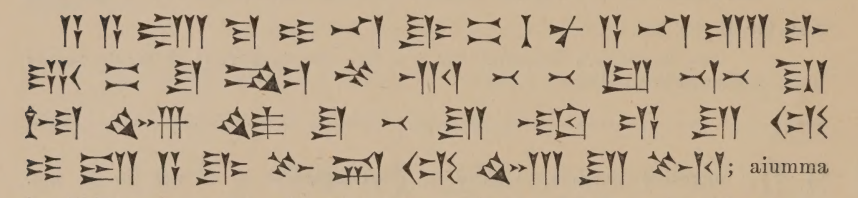
Dr. Hincks would translate "may he not give way to sinners;" perhaps "agree or consort with" sinners.

 , ai ipparkú idá-sa; *may its walls (?) not be broken.*—Sen. B. iv. 43=42 BM 53.

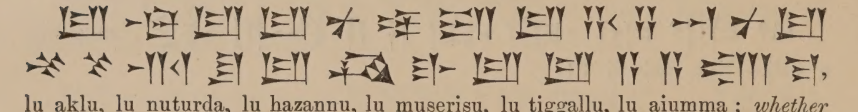
¶ , followed by umma, which is like the Latin cunque, or Sanscrit chiya, means *any one whatever;* cf. Heb. מְאוּמָה.

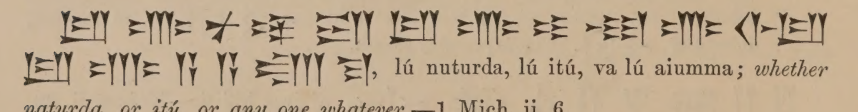
 , aiumma ina libbi-sunu asar-su ul umassí ma susub-su ul idi ma ḫire nahr-su ul izkur; *any one among them its site not touched, and its settlement not undertook* [cared for], *and the digging of its water not laboured at.*—Sarg. 36. See also Botta 37, 42.

See a parallel passage in Botta 37, 42, with *ilmadu* instead of *idi.*

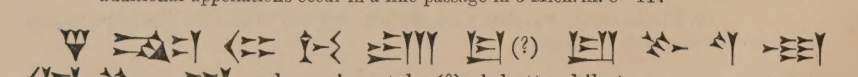
 ; aiumma ina libbi-sunu ana bit rab garbi-su ṭamu (?) ribat biluti-sa nin aḫḫar, subat ṣuleṣu ul idá, libbús ul iḫṣuṣ; *any one among them to the palace therein in the height of its power (?) stayed not, the seat of its buildings knew not, his heart did not appropriate it.*—Sen. Gr. 40 —Some words doubtful.

The last clause occurs also in Sen. T. 27; the meaning appears to be "he did not pay any attention to it."

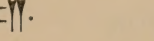
 , lu aklu, lu nuturda, lu ḫazannu, lu muserisu, lu tiggallu, lu aiumma; *whether aklu, or nuturda, or ḫazannu, or muserisu, or tiggallu, or any one whatever.*—2 Mich. i. 33.

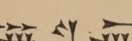
 , lú nuturda, lú itú, va lú aiumma; *whether naturda, or itú, or any one whatever.*—1 Mich. ii. 6.

All these Accadian words appear to designate classes of men; the following additional appellations occur in a like passage in 3 Mich. iii. 8—14:

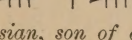
 , sakummi, gutaku(?), lubuttu, kibutu.

¶ . . , as a termination, makes a gentile noun, signifying the *people*, or *country*, or *city*, as preceded by the respective determinative , , or .

 , Parṣai tur Parṣai; *a Persian, son of a Persian.*—N. R. 6, 7. In the Persian, Pársa, Pársahyá putra.—l. 13, 14.

 , Madai; *Media.*—N.R. 11. Beh. 14, 16, 23, 26, 43, 47, &e. In Persian, Mada.

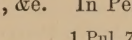
1 Pul. 7. Botta 145, 5 = 17; 147, 5 = 65. Sen. T. ii. 30. Sarg. 14, 30. Esar. iv. 9, 22.

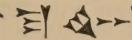
 , Mahbai; *Moab.*—Sen. T. ii. 53. Tig. jun. 60.

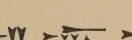
, Azdudai; *Ashdod.*—Sen. T. ii. 51.

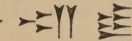
, Sal Dur-Sarginaiti; *a woman of Dur-Sargina.*—1 Mich. i. 14.

The final *ti* represents the oblique case, feminine.

AAB  , ayab, *c.* aibu, *n.* aibi, aibut, *pl.* Enemy. Heb. אוֹיֵב.

 , aibu sinu [limnu]; *enemy, wicked.*—Botta 37, 30.

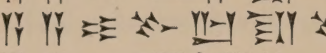
 , ayab Babel; *enemy of Babylon.*—Esar. ii. 43.

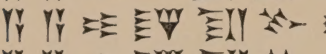
 , ḥáid zalpat aibi; *circumventing the advances of enemies.*—Tig. i. 8.

var. , kasid aibi-su; *capturing his enemies.*—Sard. i. 40.

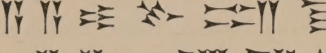
, kasid aibut Assur; *capturing the enemies of Assur.*—Sard. i. 28.

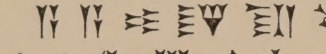
Tig. i. 11. Sard. i. 15. E.I.H. vi. 39. Nerig. i. 27.

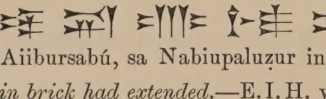
¶  , Aibursabū.—E.I.H. v. 38.

 .—Ibid. v. 45.

.—Ibid. v. 15.

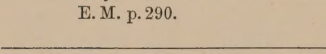
 .—Ibid. vii. 46.

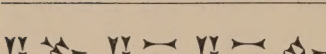
 .—Nerig. ii. 17. Rich. i. 22.

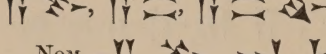


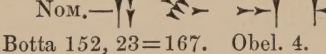
Aiibursabú, sa Nabiupaluẓur ina libni ipsivu; *Aibursabú, which Nabopolasar in brick had extended.*—E.I.H. vii. 46.

A piece of water near Babylon, often connected with *ṣule Babel*, the mound of Babylon. Probably an artificial pond, lined with brick. Dr. Hincks would read this name *Aya-ipur-sapú*, "let not the edge crumble," connecting *ipur* with עפר, dust. May it not be rather from the verb פור, to break in pieces?—See Oppert's note in E. M. p. 290.

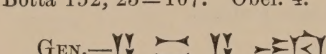
AB  , abu, *n.* abi, abim, *ob.* Father. Heb. אָב.

Nom.—  , abu ili; *father of gods.*—42 BM 52. Botta 152, 23=167. Obel. 4.

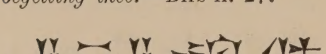
Gen.—  , abi alidi-ka; *of the father begetting thee.*—Birs ii. 27.

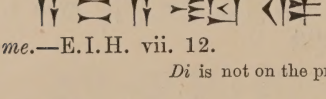
 , abi alidi-ya; *of the father begetting me.*—E.I.H. vii. 12.

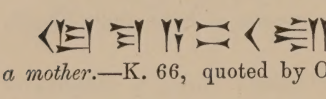
Di is not on the printed copies, but it is clear on the slab.

 , kima abi va ummi; *like a father and a mother.*—K. 66, quoted by Oppert, Journ. Asiat. Aug.-Sept. 1857, p. 172.

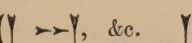
Abi, in the following passages, appears to be irregularly *my father* in the nom. case:

 , itti sa abi ipusu; *with what my father did.*—E.I.H. v. 51.

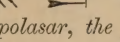
 , sa Nabupalhuẓur abi banú-a ipusu; *which Nabopolasar, my father begetting me, made.*—E.I.H. iv. 71.



itti kar abi igzuru ezniq; *with the fortress my father had damaged I joined.*—E.I.H. v. 30. A similar omission of the relative occurs in Hebrew: "the wine I have mingled," Prov. ix. 5; "the city David dwelt," Isaiah xxix. 1.

Aba, , &c.  , sa N. aba banú-a ina libni ipsivu; *which Nabopolasar, the father begetting me, in brick had extended.*—E.I.H. vii. 48.

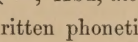
Dr. Hincks suggests that *a* in aba is *my* in this passage.

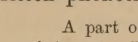
 .—Syl. 92.

¶ , Abu, *the fifth month* (Heb אָב), on a slab containing all the months, written phonetically. Usually written .—See Neb. Yun. 42.

A part of the slab here mentioned is printed in sheet 18 of the second volume of Assyrian Inscriptions; the fragment containing the names of the months written phonetically has been found recently.

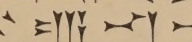
¶ , Aba, *some law officer.* Accadian.

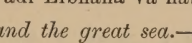
 , Aba of the Assyrians.—31 II. 64.

 , Aba of the Arameans.—31 II. 65.

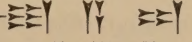
The officer who signs the legal tablets, treated of by Sir Henry Rawlinson in Journ. R.A.S. 1864, is so called.—See p. 246 of the Asiatic Journal, where the word is rendered *judge.*

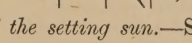
ABB , abba (habba). The Sea.—Any large river?

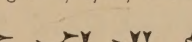
 , istu ebirtan nahr Tiggar adi Libnana va habba rabte; *from the passage of the river Tigris to Lebanon and the great sea.*—Stand. 8. Nearly the same in Sard. ii. 127.

 , ultu habba eliniti sa salam shamsi; *from the upper sea of the setting sun.*—Sen. T. i. 13.

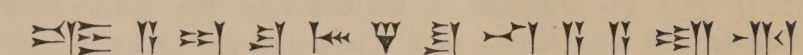
Tig. iv. 4, 50, 99; vi. 43. Sard. iii. 85. Br. Ob. i. 3. Neb. Yun. 21.

 , sa ina ebirtan habba; *which (is) in the crossing of the sea.*—Neb. Yun. 21.

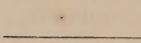
 , naḥira in habba rabte iduk; *a porpoise in the great sea he killed.*—Brok. Ob. i. 3.

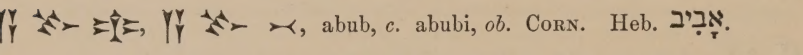
 , istamdaḥu sate u habbai; *hath passed over mountains and seas.*—N. Div. i. 10. A parallel passage in 12BM9 has *tamáte.*

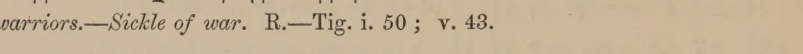
¶ , abba, *f.* Camel. Accadian.

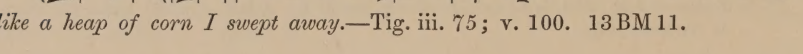
 , habbai sa sunai ẓini-sina, *camels which two (are) their backs.*—Obel. Epig. 1 and 3.

To judge from the Hebrew שֶׁנְהַבִּים, shen-habbim, *ivory*, habba should be *elephant*, but the obelisk with its figures is decisive; we have a similar confusion in the Gothic ulband, for *a camel*; also in the Slavonic dialects. It would appear, from several parallels cited by Sir Henry Rawlinson, that gammal and habba are used indiscriminately; the former word being Semitic, the latter Accadian.—See 44 II. 6, 7 *c*; but in 54, 55, we have the and apparently contrasted.

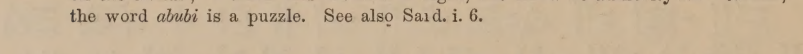
¶  , abub, *c.* abubi, *ob.* Corn. Heb. אָבִיב.

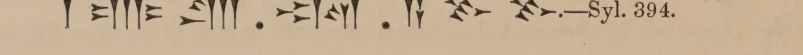
 , abub tūḫari; *green corn of battle*, i.e., *warriors.—Sickle of war.* R.—Tig. i. 50; v. 43.

 , kima tel abubi aṣḫup, *like a heap of corn I swept away.*—Tig. iii. 75; v. 100. 13 BM 11.

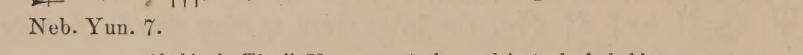
 , kip abubi; *giver of corn.*—Sh. Ph. i. 10.

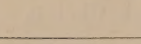
Dr. Oppert suggests a different division of words, reading *rakib abubi*, "riding on the clouds;" I think this division is right, but know no authority for "clouds;" the word *abubi* is a puzzle. See also Saıd. i. 6.

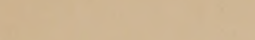
 .—Syl. 394.

 , abubis, *adv. like corn.* riẓi-su abubis asbun; *his helpers like corn I swept.*—Neb. Yun. 7.

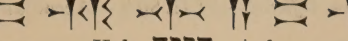
Abubis, in Tig. ii. 78, appears to be used instead of abubi.

 , abunanis, *adv. like a field of corn.* , mat-sunu abubanis asbun; *their country like a field of corn I swept.*—Obel. 158. See Obel. 21; 12 BM 14.

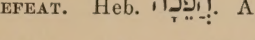
¶  , abbanú; *I was made (?). Niphal of bana.*—E.I.H. i. 27. See Verbs.

ABG  , abikti, *ob.* abikta, *ac.* DEFEAT. Heb. הֲפֵכָה. A frequent variant is , Accadian.

, abikta sunu lu askun ; *their defeat I effected.*—Tig. i. 76.

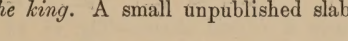
 , abikti ummani-su l'iskunu ; *the defeat of his troops may they effect.*—Tig. viii. 81.

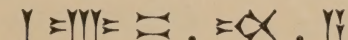
I do not see why the oblique case is put here.

Made  in Sard. iii. 39, and in N. Div. i. 38.

If the proposed Hebrew term, translated "overthrow" in our version (Gen. xix. 29), be really analogous, we should read *hapikti*. The Assyrians must have pronounced *p* and *b* nearly alike; we find such words as *uzbaku* and *rukubi* written occasionally *uzpaku* and *rukupi;* and I think there was no distinct character for *pu* until the Babylonian period. See also Tig. iii. 23; iv. 17; v. 76, 89.

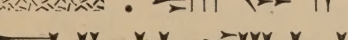
ABD , abat. PETITION.

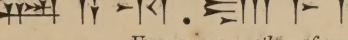
, abat tur-sal sarri ; *Petition of the daughter of the king.* A small unpublished slab, l. 1. Usually  .—R.

 .—Syl. 261.*

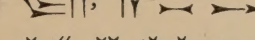
Printed copy imperfect; a fresh fragment has been found recently, which shows that the detached fragment printed has been placed forty lines below its true place.

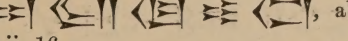
ABI , abaya ; *a waterbird.* Proto-Babylonian.

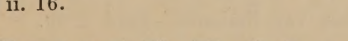
 .—37 II. 6 *a*.

 .—37 II. 56 *a*.

Umme mee, *mother of waters;* perhaps *pelican.*—R.

ABL  , ablu, *n.* abil, *c.* A SON.

 , ablu kínū ; *eldest son,* var. .—Birs ii. 16.

 , abil-su kínū ; *his eldest son.*—E.I.H. i. 33 ; vii. 28.

See more under *Ablu* [BL].

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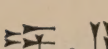
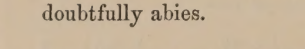
* A comparison with Syl. 264, which explains by *siplu*, "humble" [Heb. שִׁפֵל], makes it not improbable that the monogram would signify "a petition;" or and may be connected with עבד.

¶  , abal. *Title of an Official.*—31 II. 80 *b*.—Accadian.

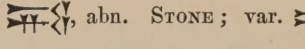
¶ , abullu.—37 II. 63 *b*.
Abullu is proto-Babylonian.

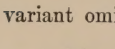
ABM , abime. Wood of some sort. Dr. Hincks suggests doubtfully abies.

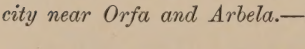
 , iz abime kulab babi emad; *wood for posts of gates he placed.*—Esar. vi. 2.

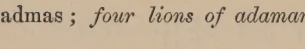
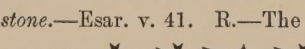
, tappi, occurs in Botta 38, 66 and 152, 20 = 164; parallel passages.

ABN , abn. Stone; var. .—Sard. iii. 55, 63.

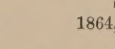
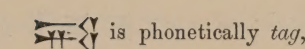
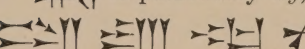
 , abni ṣipa ina eli-su azru; *stones firm upon it I laid down.*—Tig. vi. 14. A variant omits .

 , Tel Abnai.—Sard. iii. 63. *Name of a city near Orfa and Arbela.*—See Rawlinson's Herodotus, Vol. I. p. 466.

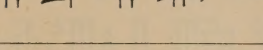
Determ.  , IV urmaḥi sa admas; *four lions of adamant (?).*—Br. Ob. ii. 17.

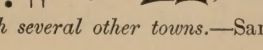
 , lamaṣṣi sa abni; *sacred figures of stone.*—Esar. v. 41. R.—The value of is shown in the following extract:—  .—Syl. 175.

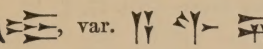
See Esar. v. 41; vi. 53. Sen. T. vi. 52; and Rawlinson's note in J. R. As. Soc., 1864, p. 240.

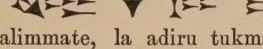
 is phonetically *tag*, or *tak*:—  , var.  , iltakkanu, var. iltakanu.—Sard. i. 30.

ABṢ , Bit Abuṣate, sa bit rab biluti-ya; *Bit Abuṣate, which is the palace of my lordship.*—Brok. Obel. ii. 1.

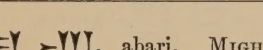
ABE  , Abaeni; *a country of Nairi.*—Tig. iv. 79.

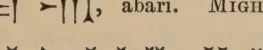
ABQ  , Abuqu; *a city of Susiana (?)* [ ], *with several other towns.*—Sard. i. 46.

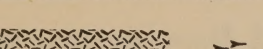
ABR  , var. , abir. Strengthening. Heb. אֲבִיר.

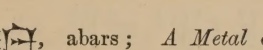
 , abir salimmate, la adiru tukmate; *strengthening the peaceful, not sparing opponents.* R.—Sard. i. 19. St. 13.

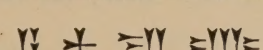
Dr. Hincks would read "not fearing opponents."

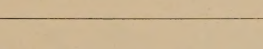
¶  , abari. Mighty Deeds.—Opp.

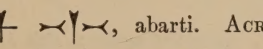
 , Ninib bil abari; *Ninib, lord of mighty deeds.*—Oppert's Harem Inscription, l. 1. E. M. p. 333.

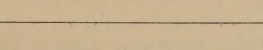
¶  .—Syl. 726.

¶  , abars; *A Metal classed with iron, tin, &c.*—Oppert makes it Antimony.—Botta 152, 16 = 160. *Abars* is merely a conventional reading.

¶  , Abarṣihuni; *a country of Nairi.*—Tig. iv. 82. Amaṣṣihuni. R.

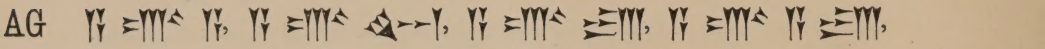
¶  , abarti. Across, Along. Heb. עֵבֶר.

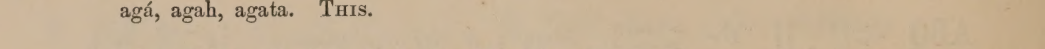
 , makát agurri abarti Buratti urakkiṣu; *buttresses of brick along the Euphrates he constructed.* R.—E.I.H. v. 8.

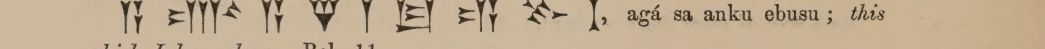
ABT  , Abitigna; *a city of Kakmí.*—Sarg. 28.

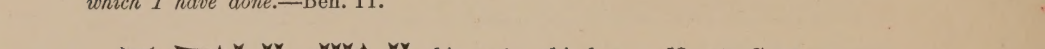
Botta 146, 21=57 imperfect. Oppert refers to 139, 10, and 140, 1.

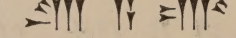
I do not remember seeing any of the following pronouns in documents older than those of the Persian period:

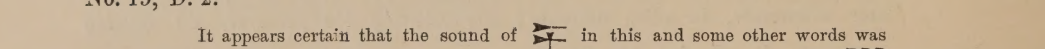
AG 
agá, agah, agata. THIS.

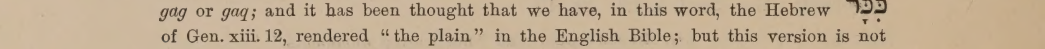

agá sa anku ebusu; *this which I have done.*—Beh. 11.

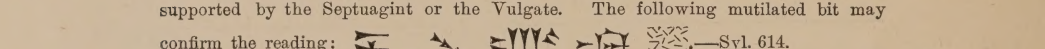

bit agá; *this house.*—No. 17, C. 17.

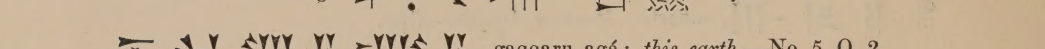

gaqqaru agah; *this earth.*—No. 15, D. 2.

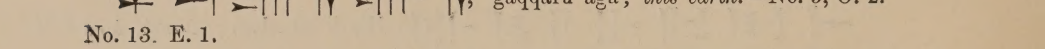
It appears certain that the sound of in this and some other words was *gag* or *gaq;* and it has been thought that we have, in this word, the Hebrew כִּכָּר of Gen. xiii. 12, rendered "the plain" in the English Bible; but this version is not supported by the Septuagint or the Vulgate. The following mutilated bit may confirm the reading:  .—Syl. 614.

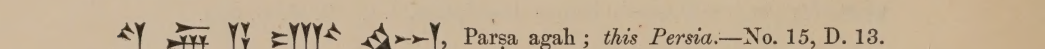

gaqqaru agá; *this earth.*—No. 5, O. 2. No. 13. E. 1.

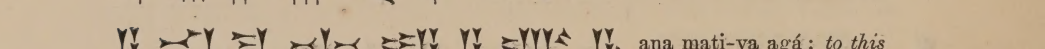

Parṣa agah; *this Persia.*—No. 15, D. 13.

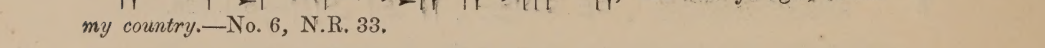

ana mati-ya agá; *to this my country.*—No. 6, N.R. 33.

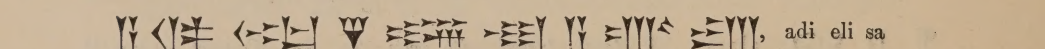
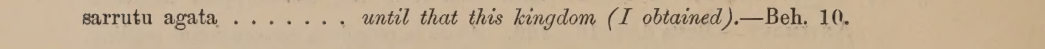

adi eli sa sarrutu agata . . . . . *until that this kingdom (I obtained).*—Beh. 10.


irṣitī agáta; *this earth.*—No. 17, C. 3.

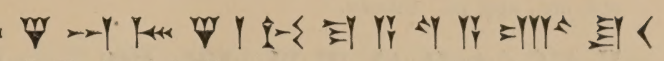

gaqqari agáta; *this land.*—No. 17, C. 11.

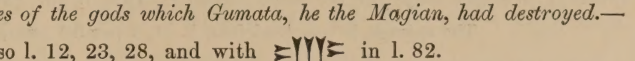

gaqqaru agáta; *this land.*—No. 13, E. 6. No. 5, O. 17.

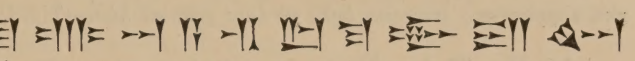
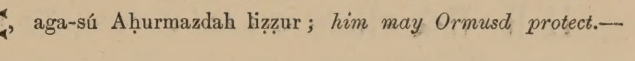

must be plural in Beh. 4, but the substantive is lost.


and
appear to have been used for both numbers and genders. We find the former with *gaqqaru* in O. 2 and E. 1, and the latter with the same noun in D. 2; and this same noun appears with the feminine *agáta* in O. 17, E. 6, and D. 7. *Agá* must, however, be rather considered the masculine, as it is found with the names of men on all the detached inscriptions at Behistun. All these words occur in a degenerate period of the language, and the inscriptions may have been written by Persians. *Aya*, in the opinion of Sir H. C. Rawlinson, was taken from the Accadian  or , "here," or "there."

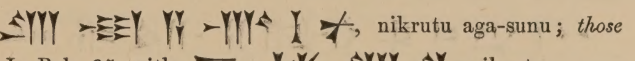
AG Aga, combined with the personal pronouns sú, *he*, sunu, *they:*

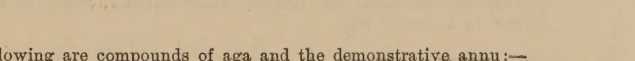

biti sa ili sa Gumátū aga-sú Magusu ibbulu; *the houses of the gods which Gumata, he the Magian, had destroyed.*—Beh. 25. See also l. 12, 23, 28, and with in l. 82.

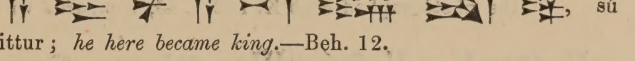

aga-sú Aḫurmazdah lizzur; *him may Ormusd protect.*—No. 17, C. 24.


nikrutu aga-sunu; *those rebels.*—Beh. 46. In Beh. 65, with  , nikrut.

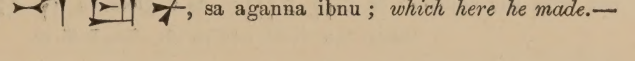
The following are compounds of aga and the demonstrative annu:—

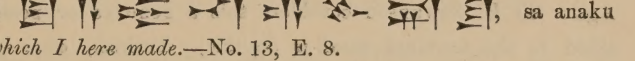

sú agannu ana sar ittur; *he here became king.*—Beh. 12.

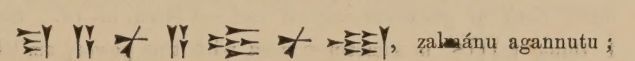

sa aganna ibnu; *which here he made.*—No. 3, H. 14.

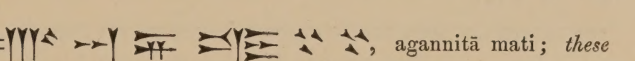

sa anaku aganna ebussu; *which I here made.*—No. 13, E. 8.

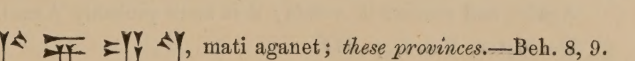
In the above passages the Persian inscription has *idá*, "here." R.

Pl. mas.,  , ṣalmánu agannutu; *these images.*—Beh. 106.

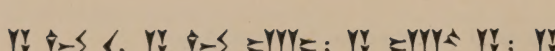
Pl. fem.,  , agannitā mati; *these provinces.*—No. 3, H. 13.

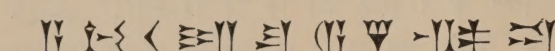

mati aganet; *these provinces.*—Beh. 8, 9.


aganet mati; *these provinces.*—Beh. 7.

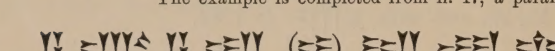

doubtful; seems to mean *we are.*—Beh. 3.

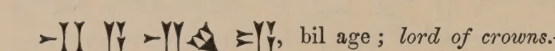
The declension appears to be as follows:—Sing. com., agá and agah; fem., agata; plural, agá. Compounded with annu:—Sing. nom., agannu; accus., aganna; pl. m., agannut; pl. f., agannet.

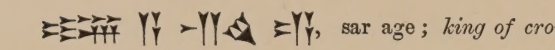
¶  , agú, *n.*, agá, *acc.*, age, *pl.* CROWN.

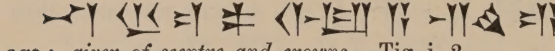
 , agú rabá sa gaqqadu (risdu); *a crown large for the head.*—Slab K. 162, i. 45. (Photograph.)

The example is completed from ii. 17, a parallel passage.

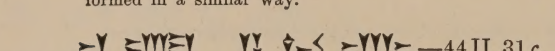
 , agá ṣira tuppira-su ; *a crown lofty ye have granted him.*—Tig. i. 21.

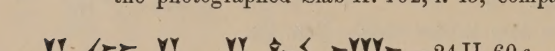
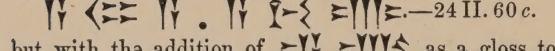
 , bil age ; *lord of crowns.*—Tig. i. 5.

 , sar age ; *king of crowns.*—Obel. 6.

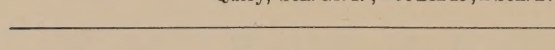
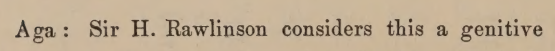
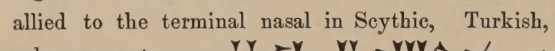
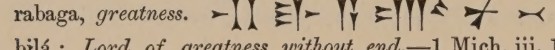
 , nadin ḥarūṭi (izpa) va age ; *giver of sceptre and crowns.*—Tig. i. 2.

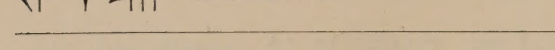
Sir H. Rawlinson has recently found a plural *agagi*, as well as other plurals formed in a similar way.

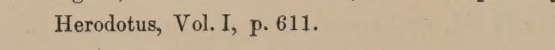
 .—44 II. 31 *c*. See also 25 II. 23 *b*, and the photographed Slab K. 162, i. 45, compared with ii. 17.

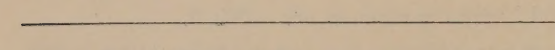
 .—24 II. 60 *c*. The same in 32 II. 13 *d*, but with the addition of  as a gloss to .

Query, Sen. Gr. 47 ; = 38 BM 13 ; = Sen. B. iii. 29.

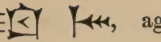
¶ Aga : Sir H. Rawlinson considers this a genitive or possessive termination allied to the terminal nasal in Scythic, Turkish, &c. :—  , rabaga, *greatness.*  , Bil rabaga nu bilá ; *Lord of greatness without end.*—1 Mich. iii. 13. See  . I think is sometimes used with this power, omitting the . See  in 18 II. 44 *a*.

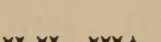
AGB  .—Brok. Cyl. ii. 29, 48. Mr. Talbot reads this Agaba, and renders it *Arbela ;* it is more probably Agani.—See Rawlinson's Herodotus, Vol. I, p. 611.

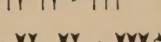
 , Bit-andadia ; *a tower* (ziggur) *in Agani.*—50 II. 9 *a*.

AGZ  , Agazi ; *a country in Media.*—Botta 147, 9 = 69. Oppert has Agagi.

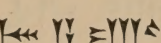
AGL , agali. Goats. اجل *cervus rupicaper, bos sylvestris.*

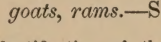
 , pare, agali; *cows,.goats.*—N.Div. ii. 65.

 , pare, agali, va marsit; *cows, goats, and young.*—Tig. v. 6.

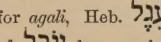
 , sumuli, agali, ibili; *mules (?), goats, rams.*—Sen. T. vi. 55.

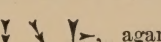
The identification of these animals is somewhat doubtful. Oppert proposes "calves" for *agali*, Heb. עֵגֶל, and "asses" for *pare*, Heb. פֶּרֶא, onager. The rendering of יוֹבֵל by *ram*, in Josh. vi. 5, is admitted to be erroneous. The Arabic *ibl*, "camel," is a better analogy, but we have already two words meaning camels.

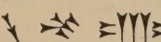
AGM  , agammu, agamme. A Pool. Heb. אֲגַם.

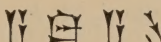
 , nahr agammu usapsi; *the water Agammu I expanded.*—42 BM 44.

An artificial lake, made by Sennacherib.—Hincks.

 , kirib nahr agamme va apparate; *near the pools and lakes.*—Sen.T. iii. 59.

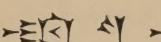
AGN  , aganáte. Basons, Bowls. Heb. אַגָּן.

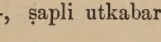
 , ṣapli utkabar, aganáte utkabar; *bowls of copper, basins of copper.*—Sard. ii. 122.

AGṢ  , Agusi; *the father of Aramu.*—Obel. 130. N. Div. ii. 27.

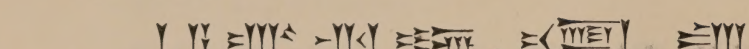
Made Gusi in N. Div. ii. 12, and I think in ii. 83.

AGR , agar. Field.—1 Mich. i. 2. Heb. אֶגֶר, ager, *acre?* in E.I.H. iv. 64.

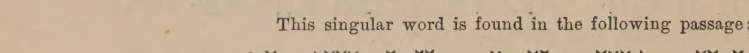
 , agar-su l'irhiz; *his field may he inundate.*—1 Mich. iv. 11.

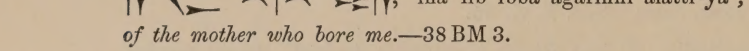
 , eli agari-sun; *upon their fields.*—Sen. Gr. 30.

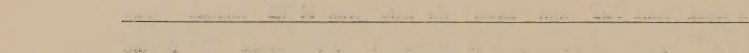
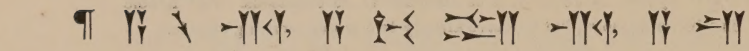
¶ , agarin. Mother.

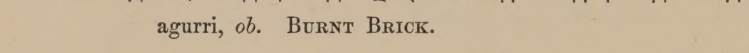
 .—Syl. 192. In another copy .

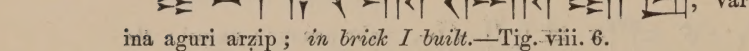
This singular word is found in the following passage:

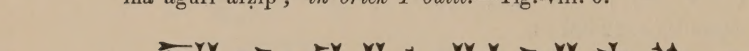
 , ina lib ibba agarinni alatti-ya ; *in the fair body of the mother who bore me.*—38 BM 3.

¶  , aguri, agurri, *ob.* Burnt Brick.

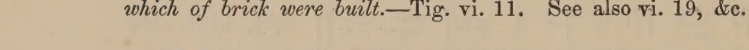
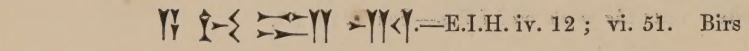
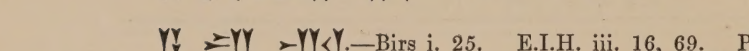
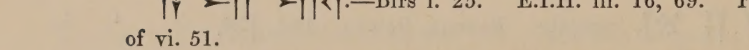
 , var.  , ina aguri arṣip ; *in brick I built.*—Tig. viii. 6.

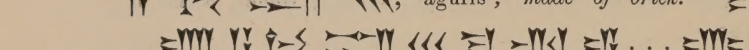
 , sa ina aguri raspu ; *which of brick were built.*—Tig. vi. 11. See also vi. 19, &c.

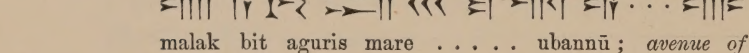
 .—E.I.H. iv. 12 ; vi. 51. Birs ii. 3.

 .—Birs i. 25. E.I.H. iii. 16, 69. Porter's transcript of vi. 51.

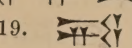
Agurri differs from liban, which is *sun-dried* only.

 , aguris ; *made of brick.*  , malak bit aguris mare . . . . . ubannū ; *avenue of house in brick, conspicuous . . . . . I built.*—E.I.H. iii. 56. Porter's transcript is  , agurris ; he has also  instead of *malak.* See Ezek. xlii. 4; in Septuagint *περίπατος.*

¶  , agartu, agarti ; Valuable. Heb. אַגְרָה, *a piece of silver*, 1 Sam. ii. 36. Dr. Oppert suggests יקר, which is better.

 , hunutu, ḫuraz, kaspu, agartu, nintaksu ; *wealth, gold, silver, valuables, furniture.*—Sen. T. i. 28.

AGR , abn agartū; *precious stone.*—Sen. B. i. 6; Esar. i. 19. , idem.—Botta 154,12=180.

 , kima napsati agarti; *like precious beings (or lives).*—E.I.H. vii. 30; ix. 52.

AGS , agis. URGENTLY, STRONGLY. *properare, instigare.*

, agis umahruni; *urgently they impelled me.*—43 BM 6.

See aggis, and , in passages very nearly parallel:—Sard. i. 42, and N. Div. i. 14.

AD , Adá; *a Chief of Surda.*—Sarg. 33.

¶ , adi. *prep.* To. *conj.* ALSO, TOGETHER WITH.

, adi habba elinite lu ardi sunuti; *to the upper sea I pursued (?) them.*—Tig. iv. 99.

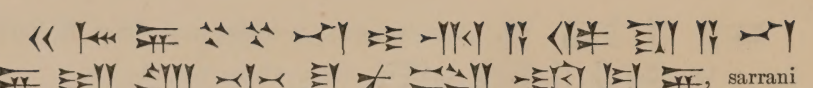
, adi maḫri-ya isbura; *to my presence he sent.*—Botta 153, 9=153.

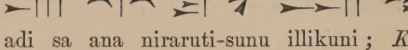
With ultu, istu, ta, *from . . . . . to:—*

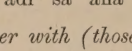
v. , istu ebirtan nahr Zabi supalí . . . . . adi ebirtan nahr Buratta; *from the crossing of the lower Zab . . . . . to the crossing of the Euphrates.*—Tig. vi. 42.

, istu ris sarruti-ya adi 5 pal-ya; *from the beginning of my reign to my fifth year.*—Tig. vi. 45.

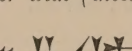
, ultu ṣit samsi adi erib samsi; *from rising of sun to setting of sun.*—Esar. i. 7.

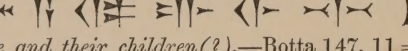
AD  , sarrani mati Nairi, adi sa ana niraruti-sunu illikuni; *Kings of the countries of Nairi, together with (those) who to their aid went.*—Tig. iv. 97.

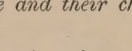
 , nisi adi marsiti-sunu; *people and their children(?).*—Botta 147, 11=71.

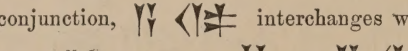
When a conjunction,  interchanges with ; cf. Obel. 80 and 15 BM 26, parallel passages. var. .—St. 8.

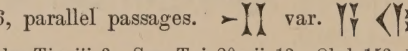
See also Tig. iii. 3. Sen. T. i. 20; ii. 13. Obel. 153, 169. New Div. ii. 52.

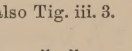
¶  , adi eli; *over*, adverbially.

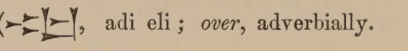
 , adi eli mie lu usabil; *over (it) the water I brought.*—Sard. ii. 132; iii. 136.

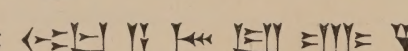
¶  , adi eli sa; *until that, whilst.*

 , adi eli sa anku allaku an Madai; *until that I went to Media.*—Beh. 47.

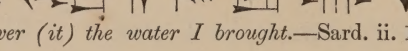
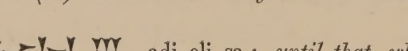
 , adi eli sa agá ebus; *(Ormuzd gave me help) whilst this I was doing.*—N. R. 32.

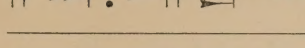
¶  , ade. Acknowledgment [*religious*]. Heb. ידע. *Dependence on, union with.*—Hincks. *Precepts.*—Oppert.

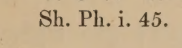
 , ade ili rabi ebuk; *the acknowledgment of the great gods he forsook.*—Botta 148, 7=79; 151, 14=122.

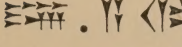
 , sa Padí sar-sunu, bil-ade va mabad sa Assur . . . iddu; *who Padi their king, holding the creed and service of Assyria . . . had expelled.*—Sen. T. ii. 70.

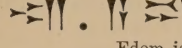
Avaient trahi leur roi Padi, inspiré d'amitié et de zèle pour l'Assyrie.—Op.

In Sen. B. i. 23, a parallel passage, we have  for  . *Commander of troops (?).*

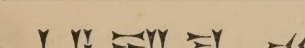
¶  .—31 II. 24 *c*. .—23 *c*.

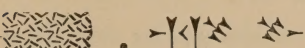
ADA  , Adia ; *one of* 27 *strong cities seceding from Assyria.*—Sh. Ph. i. 45.

ADL  , Adile ; *one of several tribes.*—Tig. jun. 6.

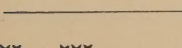
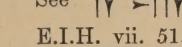
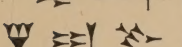
ADM  , Adumú ; *Edom.*—Esar. ii. 55.

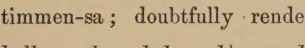
Edom is written *Udumu* in 1 Pul. 12, and *Udummai* in Sen. T. ii. 54. See also Tig. jun. 61.

¶  .—Syl. 357.

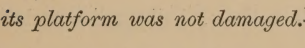
¶  .

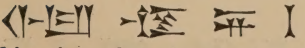
Adammumu.—37 II. 14 *b*. Trilingual list of Birds.

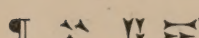
ADN  , two Accad. words, *water great, i.e.*, Flood ; in Assyrian, *milu*. See  , 39 II. 7 *d* ; and  , in E.I.H. vii. 51.

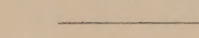
 , ina mili kissati (ina ussi-sa abbu usapsu va) uribbu timmen-sa ; doubtfully rendered, *by the gathered floods (in its foundation hollows abounded, and) was dilated its platform.*—Sen. Gr. 48.

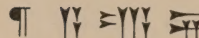
Same in Sen. B. iii. 30, and 38 BM 14, omitting the clause bracketed.

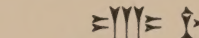
 , ina mili kissati timmen-su la enise ; *by the gathering floods its platform was not damaged.*—Sen. Gr. 53=39 BM 18.

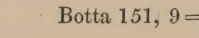
 , kima mili kissati sagabtā ṣimani va munni-sunu usardá.—Sen. T. v. 78.

¶  , Adani.—Sard. iii. 98. See Adaeni, below.

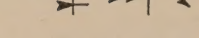
¶  , adanni. Opp. *old age;* Tal. *foundation*, from Heb. אָדָן.

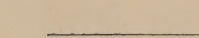
 , huẓurat adanni iksuda-ssū; *the maladies of old age seized him* (*?*).—Botta 151, 9=117. Oppert.

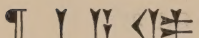
 , ina aruḥ II yommu adanni ede pan matti.—38 BM 10.

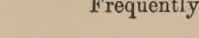
¶  , Adini; *father of Aḥunu.*—Sard. iii. 61. Obel. 36, 46. Frequently mentioned in Obelisk and New Div.

, Bit Adini; *country near the Euphrates.*—St. 16. Sard. iii. 64. Without in l. 60 and 134.

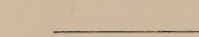
¶  , Adinnu; *a city of Hamath.*—N. Div. ii. 88.

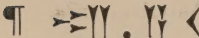
ADE  , Adaeni; *a country of Nairi.*—Tig. iv. 79.

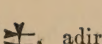
ADR  , hadir. Honouring. Heb. הָדַר.

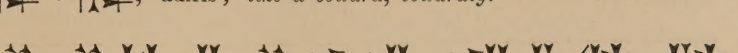
 , la hadir zikri ili; *not honouring the memory of the gods.*—Botta 151, 4=112.

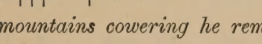
¶ adiru. Timid, Cowardly; Avoiding.

 , bulḥu adiru melam Asur bil-ya lu iṣḥup sunuti; *timid fear of the approach* (*?*) *of Assur my lord overwhelmed them.*—Tig. ii. 38.

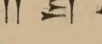
 , ri'u [sab] tabráte la adiru tukmate; *prince . . . . . not sparing opponents.*—Sard. i. 13=St. 3.

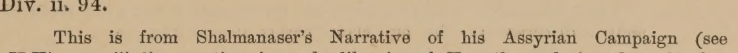
ADR  , adiris; *like a coward, cowardly.*

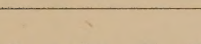
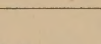
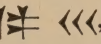
 , in buzrat sadí marẓi adiris usib; *in the fastnesses of rugged mountains cowering he remained.*—Botta 146, 5=41.

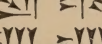
¶  , Adura-bahli; *King of Sizanai.*—N. Div. ii. 94.

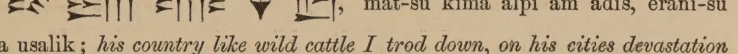
This is from Shalmanaser's Narrative of his Assyrian Campaign (see II Kings, xviii. 9); mention is made likewise of Hamath, and Arvad, and other known places; but I do not find the equivalent of Sizan.

ADS  , , adis; *I trod down.* See verbs.

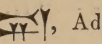
 , mat-su kima alpi am adis, erani-su nagapta usalik; *his country like wild cattle I trod down, on his cities devastation I brought.*—N. Div. ii. 52.

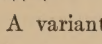
¶  , Adavas; *a country of Gilruri* ().—Tig. iii. 66. A variant  , Addavas, in Sard. i. 55.

¶  , Adasiru.

 , rubu me adasiru isruka palká ḫaṣiṣ-ṣu; *prince .... hath granted readily (?) his attention.*—38 BM 4.

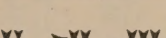
Some error of copyist may be suspected here.

¶  , Adussi. City.

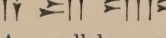
 , temen adussi; *basement of city.*—Sarg. 61.

This is a variant of *temen er-su*, Botta 39, 83, and of *temen ali-su*, Botta 23, 16; all parallel passages. I have never met with the word elsewhere, but suppose it is a genitive case of *adussu*, derived from דוּשׁ, "to tread." The absence of the pronoun *su* affords the only reason for a doubt.

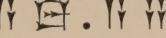
AZ , Azá; *a son of Iranzu, King of Armenia.*—Botta 146, 1, 2 = 37, 38.

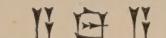
¶  , azú; Rising. Heb. יצא.

; *from the west to the east and the sun rising.*—E.I.H. x. 14.

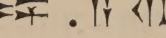
A parallel passage in Nerig. ii. 37, with var.  , azú.

The translation appears certain, but the passage is not to be rendered phonetically with certainty. The first clause occurs also in Tig. jun. 4.

AZB  , Azaba; The Zab.

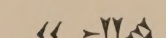
 , nahr Azaba ebir; *the river Zab I crossed.*—Obel. 93.

This well-known river is generally written Zaba; may not the *a*, here put as initial, belong exceptionally to *nahr*, making it the accusative case? *Nahra Zaba* would seem to be more regular, but I do not remember seeing the word declined, when used as a determinative.

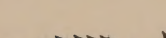
AZG  , azig; *title of some official person.*—31 II. 69 *b*. Accad.

AZN , Aziel; *an officer of Sardanapalus.*—Sard. i. 89; iii. 30, 38, 45.

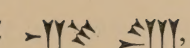
¶ , Azinaki or Anunnaki; *a mystic being or beings, frequently mentioned with gods.*

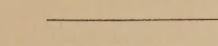
 , sar gimir Azinaki; *king of all the Azinaki.*—Tig. i. 3.

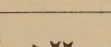
"Roi de l'Univers, dieu *Anunnaki*."—Oppert.

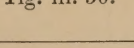
 , sar Igigi va Azinaki; *king of great lords and Azinaki.*—Obel. 3; E.I.H. iv. 10. Cf. also Obel. 10 and 1 Beltis 3. See Igigi.

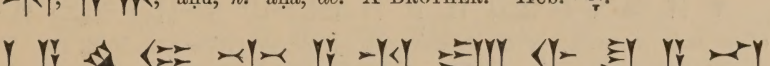
"Roi des vallées (?) et des hauteurs."—Oppert.

AZR  , Aziru, *n.* Azira, *ac.* *A country of Kardunias, near the river Turnat.*—Sard. ii. 82, 83.

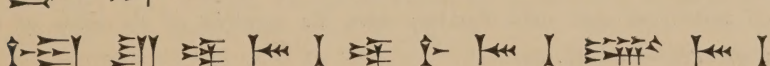
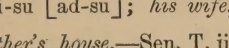
 , Azuri; *a king of Ashdod.*—Botta 159, 6=90.

AZT  , Azutapiz; *a mountainous country of Kharia.*—Tig. iii. 50.

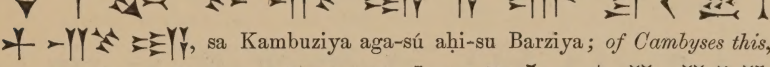
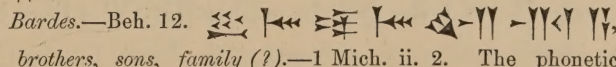
AḤ  , aḥu, *n.* aḫa, *ac.* A Brother. Heb. אָח.

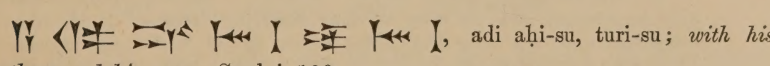
 , Aḫimiti aḫu ultu pan [ta si] -su ana sarruti eli-sunu askun; *Aḫimit, the brother, instead of him to the kingship over them I placed.*—Botta 149, 10=94.

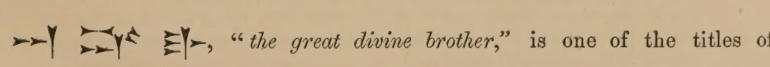
Brother is more commonly made by one of the monograms, , or , or .

 , ḥirat-su [dam-su], turi-su, tur-sali-su, aḫi su, zir bit abi-su [ad-su]; *his wife, his sons, his daughters, his brothers, the lineage of his father's house.*—Sen. T. ii. 60. The phonetic power of this character is *sis*, as appears from such words as , ḫaṣiṣṣu; and from the following extract:  .—Syl. 276.

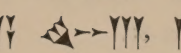
See also Sen. T. iii. 57. Esar. ii. 35. Sard. iii. 20. Obel. 74.

 , sa Kambuziya aga-sú aḫi-su Barziya; *of Cambyses this, his brother (was) Bardes.*—Beh. 12.  , aḫi, turi, imria; *brothers, sons, family (?).*—1 Mich. ii. 2. The phonetic value of this character is shown to be *zur* by some forms of the names of Nabopolasar and Nebuchadnezzar.

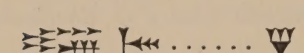
 , adi aḫi-su, turi-su; *with his brothers and his sons.*—Sard. i. 100.

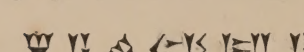
 , "*the great divine brother,*" is one of the titles of Nergal. See Sard. ii. 25, 27, 50.

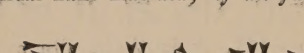
The following is probably the same word, with a secondary value:

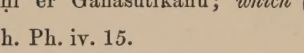
¶  , aḥ, *c.* aḥi, *ob.* aḥat, *pl.* *Side, neighbourhood, &c.*

, sa aḥ habba elinite; *of the shore of the upper sea.*—Tig. iv. 50.

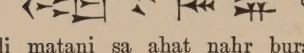
 , sarri ..... sa aḥi uttī; *kings of the sea-coast.*—Esar. i. 28; v. 12.

 , sa aḥi ulluai nahr marratā; *of the further side of the sea (river?).*—N.R. 17.

 , sa in aḥi er Ganasutikanu; *which (is) in the vicinity of the city Ganasutikanu.*—Sh. Ph. iv. 15.

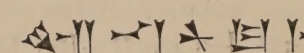
 , eli matani sa aḥat nahr buratte; *upon the countries of the banks of the Euphrates.*—Sard. iii. 24.

In the following passage *aḥi* is probably a plural:

 , sa huvaseru aḥi uttī; *who had quitted the shores of the sea.*—Sen. T. iii. 58.

See also aḥinna, aḥanna, aḥulluai.

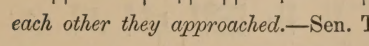
¶ Side is also made by the monogram , which is also in common use as "enemy."

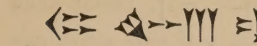
 , imna aḥ kumela usazbita; *the right side of the kumela [portico?] I caused (them) to occupy.*—Sen. T. vi. 53.

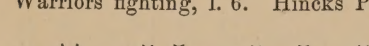
It seems that might be used for "brother," as well as "enemy," inasmuch as it interchanged with the usual character signifying "brother" in the name of Sennacherib; see two slabs from Nebi Yunus, figured in the first volume of Rawlinson's Inscriptions, at the foot of sheet 6; but I have never found it used with such meaning in any inscription; and this was probably due to the propriety of avoiding the confusion which might result from using the same character with such opposite values. The equivalence of the monograms is shown by the following extract from a bilingual tablet:—

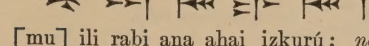
.—29 II. 63 *a*.

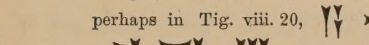
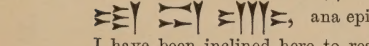
¶ , aḫai; *each other.*

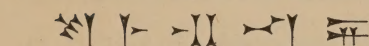
 , ana aḫai ikrubu; *to each other they approached.*—Sen. T. v. 42 = Neb. Yun. 46.

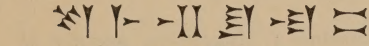
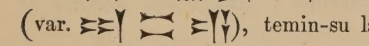
 , miḫrit aḫai; *opposite each other.*—Warriors fighting, l. 6. Hincks' Polyphony, p. 42.

 , sum [mu] ili rabi ana aḫai izkurú; *names of great gods to each other* [*i.e., to brothers*] *they recalled.*—Esar i. 42.

 , ina libbi aḫai ṣummuḫu; *in hearts of each other* [*i.e., together*] *they were clamouring (or rejoicing?).*—N. R. 21.

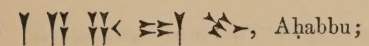
This is analogous to the Hebrew use of רֵעַ; see Gen. xi. 3, 7. See also Gen. xlii. 21, 28, where our version has "one another." Dr. Hincks would derive these forms, and some others, from a root אחה, "to be other," or "different." He is right, without doubt, in *lisanu aḫitu*, "other tongues," Botta 23, 17, 43, 104; and perhaps in Tig. viii. 20,  , ana episi aḫi lá addú; "to another work I did not proceed." I have been inclined here to read  , *aṭi*, "idly," Heb. אַט: "I did not proceed to the work idly;" but I am by no means sure. He would make *aḫit* the feminine adjective. I find the word in the two following passages:

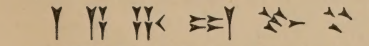
 , teminna bit anna laberi aḫit apre.—Neb. Gr. ii. 57.

 (var. ), temin-su labiri aḫit apre (var. abbe).—Senk. Cyl. ii. 3.

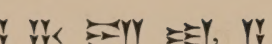
In both cases he would render *temin labiri aḫit*, "another old platform." I propose to make *aḫit* a verb, either from נָחַת, "to go down," or אָחַד, "to reach" (see giungere, *Ital.*, to join, to reach or arrive at); and translate "the platform of the old Bit-anna I reached, I disclosed." The variant *abbe* is "I declared," nearly to the same effect as *apre.*

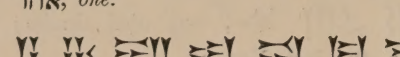
Aḫit occurs frequently as a substantive in the Astronomical slabs, where it signifies the simultaneous appearance of stars.—R.

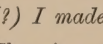
AḪB  , Aḫabbu; *Ahab.* Heb. אַחְאָב.

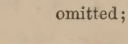
 , Aḫabbu mat Zir'alai; *Ahab of the land of Israel.*—N. Div. ii. 91.

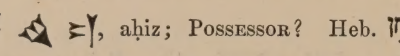
The last word has been read "Israel," but it appears to be more like Jezreel [יזרעאל], where the sons of Ahab were brought up, and beheaded by command of Jehu. See 2 Kings, xx.

AḪD  , aḥadat, aḥadi. Some. Plural of אחד, *one.*

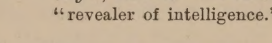
 , aḥadut duku ma aḥadat balat ma aḥadat salibkani epus; *some killed, and some saved, and some blind(?) I made.*—Sard. i. 81.

There is a variant *aḥadi ataduku* for aḥadat duku, and the following *ma* is omitted; by another variant  , *ballat*, replaces *balat.*

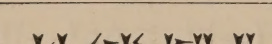
AḪZ  , aḥiz; Possessor? Heb. אָחִז.

 , mustalu aḥiz nimeki.—E.I.H. i. 7. Neb. Gr. i. 4. Epithet of Nebuchadnezzar.

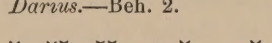
Dr. Oppert renders this "executor oraculorum inexplicabilium," citing אחיזה, *magic;* Rabbin. Sir H. Rawlinson begins the phrase at *aḥiz*, making it doubtfully "revealer of intelligence."

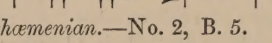
AḪI  , Aḥiyababa, or Aḥebaba; *the son of Lamaman of Bit-Adini.*—Sard. i. 76, 81, 93.

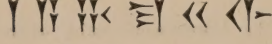
Dr. Hincks is of opinion that Lamaman means "nobody," the name of the father being unknown.

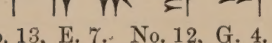
AḪL  , aḥulluai; *the further side.*—H. 9, 11, 17, 19.

A contracted form; written in full, *aḥi ulluai*, in N. R. 17. In the four places cited, it is contrasted with *aḥanai*, "this side."

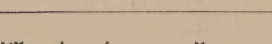
AḤM  , Aḥamanis'; *Achæmenes, ancestor of Darius.*—Beh. 2.

 , Aḥamannissi'; *Achæmenian.*—No. 2, B. 5. No. 17, C. 13. No. 15, D. 9.

 , Aḥamanissi'; *idem.*—M. N. R. 6.

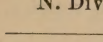
 . Aḥamannissi'; *idem.*—No. 13, E. 7. No. 12, G. 4. No. 5, O. 20.

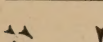
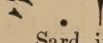
This must be the adjectival form, corresponding with the Persian *Haḫamanishiya;* we should expect to find it in Beh. 1, but the word is very faint on the impression brought home by Sir H. Rawlinson.

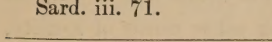
¶  , Aḥimiti; *brother of Azur, the king of Ashdod.*—Botta 149, 10 = 94.

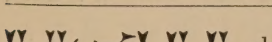
AḤN , Aḥuni, *g.* *Son of Adinu.*—Obel. 35, 46, 48. Sard. iii. 61. N. Div. i. 30.

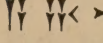
¶ , Aḥánu; *a country west of the Euphrates.*—Sard. iii. 71.

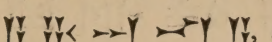
¶  , aḥanai; *the near side.*—H. 8, 10, 16, 18. See aḥulluai.

 , aḥanná; *this side.* Composed of and  .

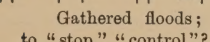
 , ina aḥanná usebira; *to this side I made cross over.*—Sen. T. iv. 31.

 , ana aḥanná usibbiruni; *to this side having crossed.*—38 BM 11.

 , aḥinná; *on this side.*

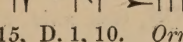
 ; sal lamassi eri massáte, sa ahinná, pana va arki . . . ulmad; *female figures of offered (?) metal which on this side, before, and behind, I erected.*—Esar v. 53. Cf. Neb. Yun. 80.

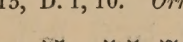
The meaning must be something of this sort, but the lines are damaged; both Oppert and Talbot have "on both sides," which seems to be required by the context; but I do not see how this meaning can be got out of the word.

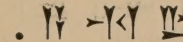
AḤṢ  .—39 II. 8 *d.*

Gathered floods; see ADN. p. 19. Can *ḫuṣima* be connected with חסם, to "stop," "control"?

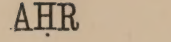
AḤR , Aḥiramu; *Son of Yaḥiru.*—Sard. ii. 22.

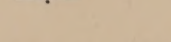
¶  , Aḥurumazdah.—No. 15, D. 1, 10. *Ormuzd.*

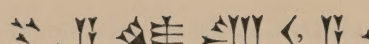
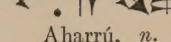
 , Aḥurmazdah.—No. 17, C. 1, 16. No. 11, F. 1. N.R. 1, 8. omitted in No. 5, O. 1.

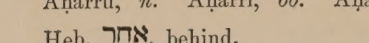
 , Aḥurumuzdu, in line 4 of the Artaxerxes Inscription of Susa; and again in the same line without , if copied right.

replaces in the Behistun Inscription, and in N. 3, H.

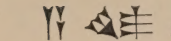
¶ 
Aḫarrú, *n.* Aḫarri, *ob.* Aḫarrai, *gent.* PHŒNICIA, *Western country.* Heb. אַחַר, behind.

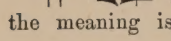
 , occurs in Syl. 72; the rest of the line is lost, but the meaning is shown by its accompaniment with other words of locality, such as Akkadú.

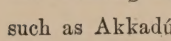
 , ana uddi rabte sa Aḫarri lu eli; *to the great sea of Phœnicia I ascended.*—Sard. iii. 85. Also in 1 Pul. 11, with Syria, Tyre, Sidon, Omri (Samaria), Edom, Palestine (); meaning the western country generally.

 , Aḫarrai va er Arvada sa gapli habba; *Phœnicia and the city Arvad of the sea-shore.*—Sard. iii. 86. (Perhaps *midst of the sea.*)

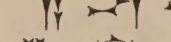
The following Accadian synonyms are from a list of places:

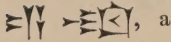
 .—50 II. 57*b*.

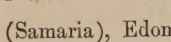
 Ditto. „ 58*b*.

 Ditto. „ 59*b*.

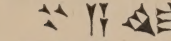
The following extract appears with the determinative of cardinal points:

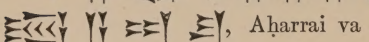
 , *the west.*—29 II. 4*d*.

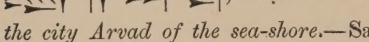
I have also a note that  is "west," but have mislaid the reference.

¶ 
Trilingual list of Birds.—37 II. 12*b*.

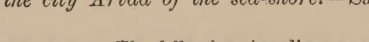
The Assyrian appears to have adopted the proto-Babylonian word in this case.

¶  , aḫarit, *others, more.* See Heb. אַחֵרוֹת, Gen. xxix. 27.

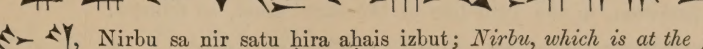
 , ana iti aḫarit ittaglu; *to other troops they had recourse.*—Obel. 61.

 , ana iti aḫarit izzizu; *to other troops they joined (?) themselves.*—Obel. 85.

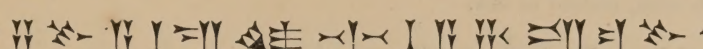
I do not know the root of the last verb.

 , ana riṣuti aḫarit izablu; *for other help they stayed.*—N. Div. i. 43.

AḪS , aḫais; *boldly.* أحوس.



Nirbu sa nir satu ḫira aḫais izbut; *Nirbu, which is at the foot of Mount Ḫira, boldly he took.*—Sard. i. 113.



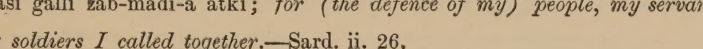
Zamua an ṣiḫarti-su aḫais izbut; *Zamua, to the whole of it, boldly he took.*—Sard. ii. 24.

AṬM , Aṭuva; *a rugged country beyond the lower Zab.*—Tig. iii. 96.

AI , Aya; *a province of Ḫaria.*—Tig. iii. 42, 59.

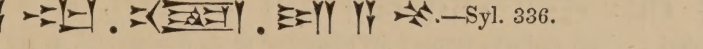
AIṢ , Aiṣa; *a province of Muzur, beyond Elamun.*—Tig. v. 77.

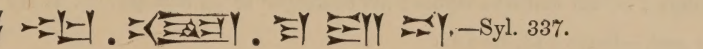
AIS , ayasi (var. yási); People, Men. Heb. אִישׁ.

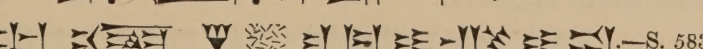


ana ayasi galli zab-mádi-a atki; *for (the defence of my) people, my servants and my soldiers I called together.*—Sard. ii. 26.

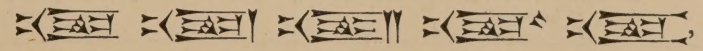
AK , Aka.

 —Syl. 336.

 —Syl. 337.

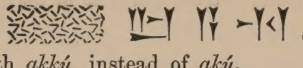
 —S. 583.

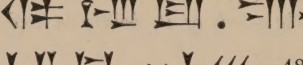
The monogram in the syllabary appears in the following forms:

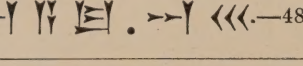
 ,

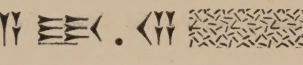
and perhaps some other varieties, but all sufficiently recognizable; its phonetic power appears to be *ram*, and I am not aware that it is ever *aka*, as the syllabary would imply. It has been generally rendered, when it is a substantive, by "guardian," or "supporter," or "guide;" when a verbal, by "favouring," or "elevating." The first form is the one found in Tiglath Pileser's Inscription. The monogram is repeated with *aka* eight times, from N. 787 to 794 of the Syllabary, but the significant column is lost in all those lines.

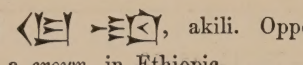
¶ .—37 II. 63 *a*. This line, from a list of Birds, is given more complete, and with a slight variation, in the 14th line of the same sheet, as follows:

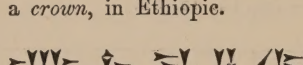

with *akkú*, instead of *akú*.

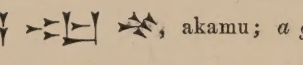
 —Syl. 282.

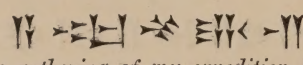
 —48 II. 48 *a*.

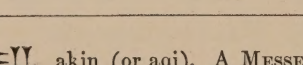
AKB  —Syl. 109.

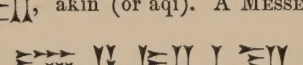
AKL  , akili. Oppert gives *créneaux*; I think the word means a *crown*, in Ethiopic.

 , usalma akili-su; *I completed its top (?)*.—Esar vi. 5.

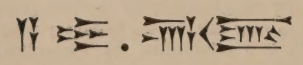
AKM  , akamu; *a gathering, assembling.* كوم, *to accumulate.*

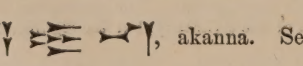
 , akamu garri-ya ḫar; *the gathering of my expedition he avoided.*—Botta 146, 5 = 41; 151, 6 = 114.

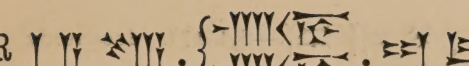
AKN  , akin (or aqi). A Messenger.—Oppert.

 , aqi-su sa epis arduti . . . adi maḥriya ispura; *his messenger to do homage . . . to my presence he sent.*—Botta 153, 8 = 152.

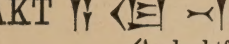
"*Messenger*" is the probable meaning, but I do not know the authority. *Sa epis* appears to be "for doing," but it is an unusual construction; I should expect *and epis*. Possibly *sa* may be the relative pronoun, and, as *epis* is the infinitive, we may have elliptically "his messenger who (was) to do homage;" or perhaps "of the doing of homage."

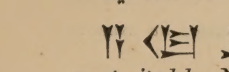
¶  —Syl. 382.

¶  , akanna. See aganna, p. 13.

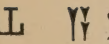
AKR  .—Syl. 134.

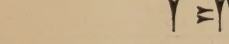
AKT , akiti, *ob.* akit-sunu, *c.* CITADEL. اكيد, doubtful.

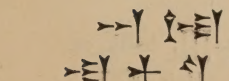
 , akit-sunu rabtī: *of their great citadel.*—Neb. Gr. iii. 8.

 , Bit Birbir akiti ṣirti sa Bel .... erte; *the house of Birbir, the lofty citadel of Bel, I strengthened (or extended).*—E.I.H. iv. 7.

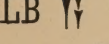
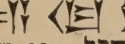
The meaning doubtful. I do not understand the passage containing the first of the above quoted extracts.

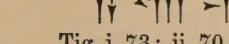
AL  , alu, *n.* ali, *g.* A CITY.

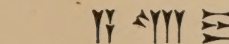
 .—Syl. 393.

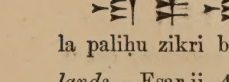
 , Ninib mukin temen ali-su ana labar yomi ruqúti salḫú-su; *Ninib, establishing the basis of his city, to lengthened days remote its bulwarks.*—Botta 23, 16. Compare the usual in Botta 39, 83; and Sarg. 61.

, or, the Hebrew עִיר, *er*, is almost invariably used for "city;" I have hardly found *alu* in any other inscription, although it occurs frequently in the bilingual slabs.

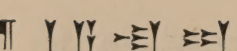
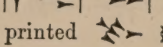
ALB  , alib; LAND, FIELD. Accad. The Assyrian equivalent is  , ekil. See Rawlinson in Journ. R.A.S., 1864, p. 209. Chaldee חֶבֶל.

 , ekil (alib) namrazi; *difficult country.*—Tig. i. 73; ii. 70, &c.

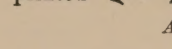
 , ekil (alib) dába; *easy country.*—Tig. vi. 51.

 , la paliḫu zikri bili sa ekili (alibi); *not revering the memory of the lords of the lands.*—Esar ii. 46.

See Tig. iii. 51, 97; iv. 14, 66. Sard. ii. 63. Sen. T. i. 67. 1 Mich. i. 4.; 2 Mich. ii. 2.

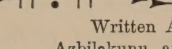
¶  .—Syl. 174. Incorrectly printed  in the plate.

Alap is probably אלף, meaning the (sacred) bull.

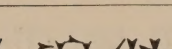
ALG  , Aligu; *a city near the Euphrates.*—N. Div. ii. 33.

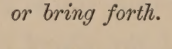
Written Alligu in l. 35, where Shalmaneser says that he changed its name to Azbilakunu, after annexing it to Assyria.

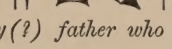
ALD , Alidi, genitive case of alid, participle of alad: *to beget, or bring forth.* Heb. יָלַד.

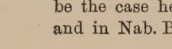
 , abim pi alidi-ya; *of my(?) father who begat me.*—Hammurabi ii. 27, 30.

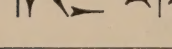
The *pi* appears, by Syl. 562 (p. 2) to have been sometimes put for *a;* this may be the case here, making "my father." See other examples of *alidi* under Abu (p. 6) and in Nab. Brok. Cyl. i. 17; iii. 50.

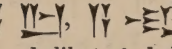
 , aladti, is the feminine. See Agarin, p. 16.

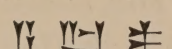
ALK  , halik, *m.* halikat, *f.* halikut, halikit, *pl.* participle of halak: *to go.* Heb. הָלַךְ.

 , halik pani-ya; *going before me, i.e., my predecessor.*—Botta 153, 8 = 152.

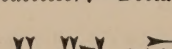
 , halik maḫri; *going before; predecessor.*—Esar iv. 51; v. 34.

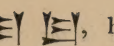
 , halikat maḫri; *going in front; epithet of Beltis.*—1 Beltis, 4.

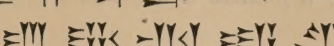
 , sarrani halikut maḫri abi-ya; *the kings going before, my fathers.*—Sen. T. vi. 30.

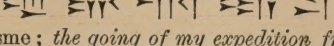
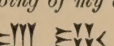
 , halikut idi-su; *his marching wings.*—Sen. T. vi. 16.

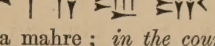
The same form occurs in Gyges, l. 2.

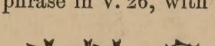
 , halikit idi gamarri-ya . . . . . lu alqi; *marching bands of my troops . . . . . I assembled.*—Tig. ii. 65.

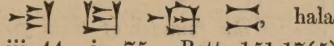
ALK  , halak, *c.* halaku, *n.* A March, Course, Going.

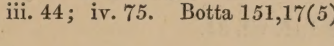
 , halak garri-ya ruqis isme; *the going of my expedition from afar he heard.*—Botta 150, 5 = 101.

 , ina halak garri-ya maḫre; *in the course of my former expedition.*—Sen. T. iii. 51. A similar phrase in v. 26, with  , *maḫriti*, instead of *maḫre*.

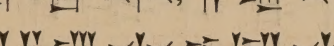
 , halaku akbi; *a march I proclaimed.*—Sen. T. iii. 44; iv. 75. Botta 151,17(5) = 125.

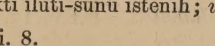
¶  , halakti; Processions, Course.

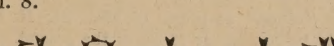
 , sa halakti iluti-sunu istenih; *who the processions of their godships hath increased.*—E.I.H. i. 8.

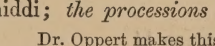
 , halakti el erteniddi; *the processions of the god I have extended.*—E.I.H. i. 29.

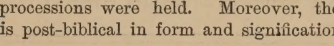
Dr. Oppert makes this "rites," from the Hebrew; but, as it occurs in connection with "places," I prefer "processions," or, still better, the halls or courts where the processions were held. Moreover, the Hebrew word quoted by Oppert, הלכת, is post-biblical in form and signification.

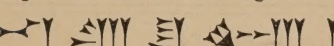
 , ana rusuḫ halakti mie; *for the maintenance of the water-courses.*—Sen. B. iv. 36 = 42 BM 44.

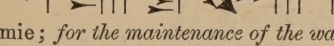
ALL  , alilu; Great, Strong. Heb. אל, אוּל.

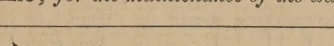
 , sarru tūḫari alilu; *king, in battle strong.*—Sard. i. 6.

¶  , Alala; *a goddess associated with Anu.*—J.R.A.S. 1864, p. 205.

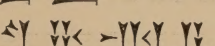
 .—44 II. 27 *c*.

 .—44 II. 28 *c*.

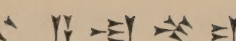
 .—Syl. 374.

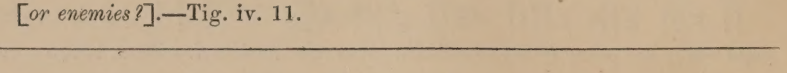
 .—48 II. 37 *c*.

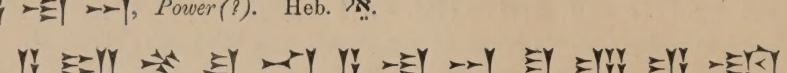
Here the Accad. is clearly "water poured out;" see Syl. 142, where is explained by *sapaku*, Heb. שָׁפַךְ, "to pour out." The Assyrian equivalent is in Heb. שָׁקָה, "to irrigate."

 , Alaldu; *Ornamental Stone;* brought to Nineveh by dependent monarchs of Syria, for Esar Haddon's palace.—Esar v. 21.

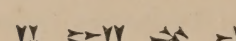
ALM , Alamun; *a province in the country of the Aḫḫi* [*or enemies?*].—Tig. iv. 11.

ALN  , *Power(?)*. Heb. אֵל.

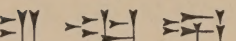
 , aramu bana alan-sun eli n. Babel va Barzipa; *I exalted the founder of their power over the men of Babylon and Borsippa.*—E.I.H. vii. 31.

 , aramu ela alan-ka eli er-ka Babel; *I raised high thy power over thy city of Babylon.*—E.I.H. ix. 53.

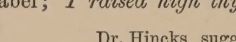
Dr. Hincks suggests doubtfully "cities," as plural of *alu*. Sir H. Rawlinson considers *bana* of the first example to be equivalent to *ela* of the second.

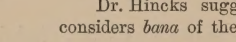
ALẒ  , Alīẓuṣi, *obl.* Bavian 11.

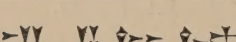
One of many places from which Sennacherib brought rivers or canals for the supply of Nineveh.

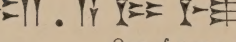
AM  , ama [or , aba]; *there.*—Beh. 34.

This word is doubtful, but the meaning should be "there," in the Persian *awadá*, l. 85. In line 59 we have , corresponding with the Persian *amuthá*, "thence," Col. II. l. 71; but I do not remember any authority for reading , "from." See Behistun Memoir, p. xcii..

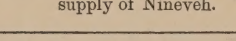
 .—Syl. 514.

 .—Syl. 515.

¶  , ami; Iniquity. Heb. אָוֶה.

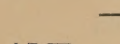
 .—Botta 146, 15 = 51.

This passage is obscure; Oppert's first reading was *avi issur*, "iniquitas deleta fuit;" he afterwards, taking in the characters in brackets, suggested *amis surmat-su*, "oblitus sum scelera ejus;" both doubtfully.

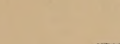
 .—Botta 151, 24(12) = 132.

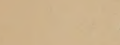
I would propose to make the second character, which is half gone, instead of ; and then read *alu-ssu Dur-Yakin alme*, "his city Dur-Yakin I approached."

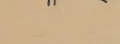
AMA . See AGU, p. 14.—AMD, see AMT, p. 37.

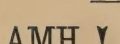
AMD  , Amedi.—Sard. iii. 107, 109. Sh. Ph. i. 49.

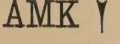
Appears in the last-mentioned psssage as one of a large number of towns in Assyria Proper. The modern Diarbekir. See Rawlinson's Herodotus, Vol. I. p. 466.

 , Amadai; *a country beyond the lower Zab, named with Kharkhar.*—Obel. 121. The same as the preceding?

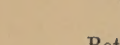
¶  , Amadana, *n.* Amadani, *g.*; *a mountainous country west of the Euphrates.*—Tig. iv. 58. Sard. iii. 100, 101, 104.

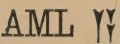
AMḪ  , Amaḫar; *king of a province of Nairi.*—Sh. Ph. iii. 45.

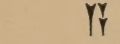
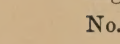
AMK  , Ameka; *a chief of the country of Zamua.*—Sard. ii. 50, 61, 68.

¶  , Amukkáni; *father of Dugab, king of Ṣape.*—Tig. jun. 23.

, Bit-Amukkani.—Tig. jun. 25. Botta 16[ter], 82; 145, 9 = 21. Without in 17 BM 11. In Chaldæa?

AML  , Amelút, *pl.*; MEN.

 , sa amelút iddinnu sa tamki ana amelút iddinnu; *who men gave, who power (?) to men gave;* in the original Persian, hya martiyam adá, hya shiyátim adá martiyahyá.—No. 15, D 3.

Made  in No. 11, F. 6, 8, and in No. 13, E. 2.* Monograms are used in the other Persian inscriptions:—  in No. 3, H. 2; in No. 17, C. 3, 4; in No. 5, O. 7.

The Assyrian equivalents are given here for the distorted Persian forms, but it is very likely that there are errors in copying.

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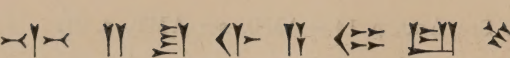
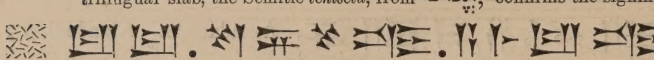
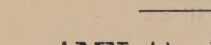
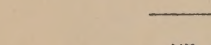
* I cannot say whether and should be considered as monograms, or as phonetic characters pronounced *lut.* They are, no doubt, identical; the small variation of a single stroke being accidental. The character occurs twice in Beh. 83, where the sound was almost certainly *kun.*

AML  , itti 2 susi amilute alpi luṣini ..... issá amḫar; *with two sosses* (120) *of heads of cattle and sheep ..... (which) he brought, I received.*—Tig. ii. 51.

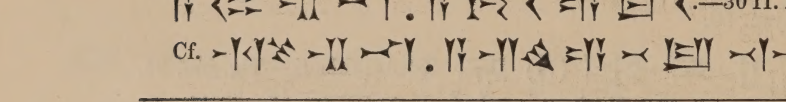
The translation is hazardous, and given on the assumption that *amelut* may signify individuals, animals as well as men. Sir H. Rawlinson and Mr. Talbot (1857) leave the word blank. Dr. Oppert (1865) renders the tribute by "deux soixantaines d'hommes, des bœufs, des moutons." In the following extract from a trilingual slab, the Semitic *tenisetu*, from אֱנוֹשׁ, confirms the signification of *amelut:*

 .—24 II. 24 *b.*

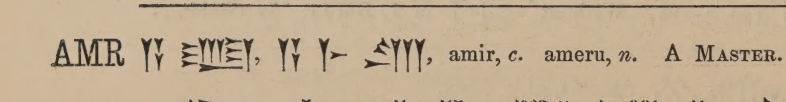
AMM  , Amamas; *king of a province of Nairi.*—Sh. Ph. iii. 53.

AMN  , Amanai; *the Ammonites?*—N. Div. ii. 95.

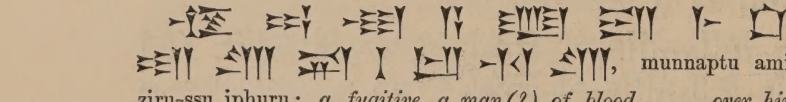
One of the nations conquered in the Syrian campaign.



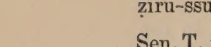
.—35 II. 13 *a.*

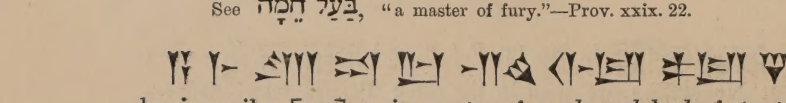


.—30 II. 19 *d.*

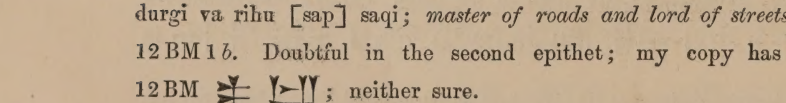
Cf. 

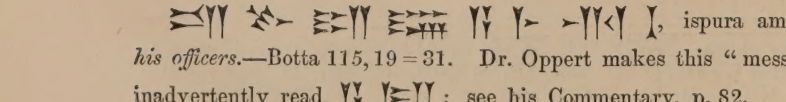
.—25 II. 21 *b.*

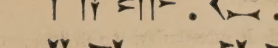
AMR  , amir, *c.* ameru, *n.* A Master. أَمِير.

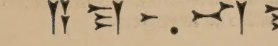
 , munnaptu amir dame gilbilu ziru-ssu iphuru; *a fugitive, a man(?) of blood .... over him they chose.*—Sen. T. v. 11.

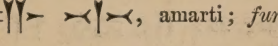
I do not understand the context, but the meaning of the word seems clear. See בַּעַל חֵמָה, "a master of fury."—Prov. xxix. 22.

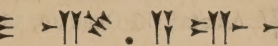
 , ameru durgi va rihu [sap] saqi; *master of roads and lord of streets.*—N. Div. i. 6. 12 BM 1 *b.* Doubtful in the second epithet; my copy has , and 12 BM ; neither sure.

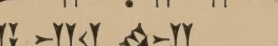
 , ispura ameri-su; *he sent his officers.*—Botta 115, 19 = 31. Dr. Oppert makes this "messenger," having inadvertently read ; see his Commentary, p. 82.

AMR  —Syl. 156.

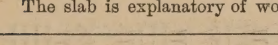
 —25 II. 61 *c*.

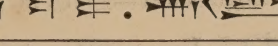
¶  , amarti; *furniture or material.*

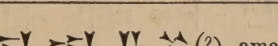
 —28 II. 10 *a*.

 Ditto. Ditto. „ 11 *a*.

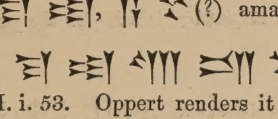
The words in the left column may signify *wood* and *iron*, and are rendered by amarti sa kuṣṣi [izguza], meaning, in all probability, "*material* for a throne or seat." The slab is explanatory of words relating to habitations generally.

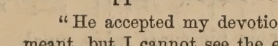
AMS  —Syl. 380.

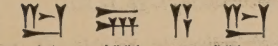
AMT  , amat (?); *truth, confidence?* Heb. אֱמֶת.

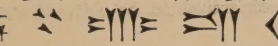
 , amat lib isteḫú.—E.I.H. i. 53. Oppert renders it *cupidines cordis examinavit.*—Doubtful.

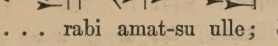
"He accepted my devotion of heart," or "he yielded to my piety," is probably meant, but I cannot see the exact translation.

 , Urṣá Varardai ana ḫisi sadu Mildisai . . . . . rabi amat-su ulle; *Ursa, the Armenian, over the men of Mount Mildis . . . . . raised the great men of his confidence.*—Botta 146, 2 = 38.

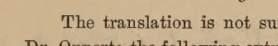
The translation is not sure. The sound of  may be *alat*, as given by Dr. Oppert; the following extracts from the Syllabary are subjoined, as a contribution to the means of getting at its value, if pronounced *amat*. The Semitic *gimú* of No. 512 may imply a "multitude." See جم, "to be numerous," and גְּמָמָה, "a multitude."

 —Syl. 512.

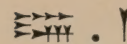
 —Syl. 513.

¶  , milu maḫdu; *great flood.*—39 II. 9 *d*.

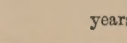
This would imply that in Accadian might signify "very great."

¶  , amti, *gen. sing.* amati, *gen. pl.* The Sea. Heb. יָם.

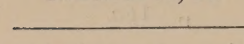
See Dr. Hincks's Paper on an Astronomical Tablet, p. 37. Also his Paper on the Accadian Language, plate at end.

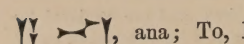
¶  , Amatu..—Tig. jun. 8.

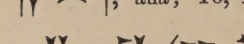
This is one of the states captured by Tiglath Pileser during the first seventeen years of his reign, and is probably identical with the following:

 , Amatti; Land of HAMATH.—Botta 145, 21, 24 = 33, 36. Written with in Sarg. 25; , Ḥammate, in 33 BM 8, and , Amatai, in Obel. 60, 88, and N. Div. ii. 88, 91.

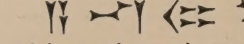
AN , ana; To, FOR. Frequently written . See Sard. i. 18, 23, 34, &c.

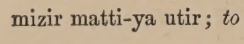
 , ana mizir matti-ya utir; *to the boundary of my provinces I annexed.*—Tig. iii. 31.

 , sa ana metik rukubi-ya lá naṭú; *which for the passage of my chariots were not fit.*—Tig. iii. 44.

 , ana epis bit suati rabis umahiranni; *to the making of that house he greatly urged me.*—Senk. Cyl. i. 25.

Ana is sometimes followed by *eli*, where the arrival at the object is especially pointed out:

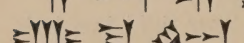
 , huqu an eli Ustazpi iksudu; *the army went on to Hystaspes.*—Beh. 66.

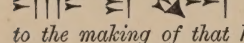
 , sarrani sa mati kali-sunu an eli-ya illikuni (monog.); *the kings of the countries all of them to me having come.*—44 BM 27.

, *in order to.*—Oppert.

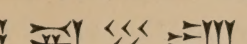
¶ , *Water of gods = Rain.* See , p. 2.

¶ . A word or suffix frequently placed after a numeral, possibly meaning "units."

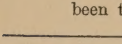
 , 350 han malki; 350 *kings.*—Sarg. 35. Botta 47, 21.

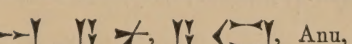
 , aslata han lapan dur-su rabi uniṣṣi; *the third*

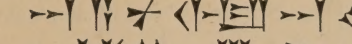
AN [*or three?*] *before his great fortress he brought.*—Botta 151, 19 = 127. See Dr. Hincks's Astronomical Paper, p. 36.

 , 6-soss 50ta han billat; *six sixties and fifty units of talents.*—Botta 152, 18 = 162.

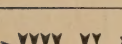
In the parallel passage of Sheet 16ter, l. 109, *ta* is omitted after fifty; it may have been the termination of the feminine form of the numeral, and optional only.

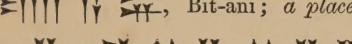
¶  , Anu, *n.* Anū, *ob.* The God Anu.

 , Anu va Yav rammu sitti-ya .... ikbúni; *Anu and Yav, the elevators of my feet .... ordered me* [or *having spoken*].—Tig. vii. 71.

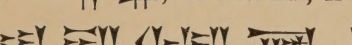
 , ina eli-su usse bit Anū va Yav sapuli addi; *upon it the foundations of the house of Anu and Yav deep I laid.*—Tig. vii. 83.

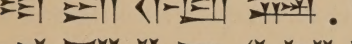
I think the distinction of forms is generally maintained, but that there is an occasional exception. See also Tig. 60. Sard. i. 10; iii. 130.

¶  , Bit-ani; *a place near the Euphrates.*

 , ana Zamua sa Bit-ani attarad; *to Zamua of Bit-ani I went down.*—Obel. 51.

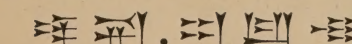
¶ .... , in Accadian, His.

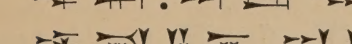
 .—9 II. 28 *b*.

 .—9 II. 30 *b*.

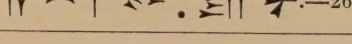
Adda va [raps] = aba va ummu; *father and mother.*

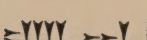
Addáni va [raps] áni = aba-su va umma-su; *his father and his mother.*

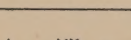
 , [tur-us] = aplutu; *son.*—9 II. 62 *b*.

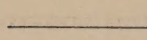
 , [tur-us] áni = applusṣu; *his son.*—9 II. 63 *b*.

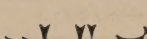
The sound of the Accadian words in brackets is unknown to me. The possessive pronoun is frequently represented by *bi* as well as *ani*. I have thought that *bi* might be "its," as in 12 II. 47 *b*;—*sim-bi* = *sim-su*, "its price."

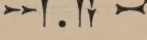
ANB  .—26 II. 11 *b*.

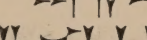
AND  , Bit Andadia. See AGB, p. 14.

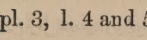
¶  , Anidku; *one of several countries in Kharia.* See Aya, p. 29.

ANḪ  , Anaḥítu'; *the goddess Anaitis.*

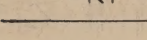


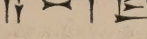
 , Anaḥítu' va Misari ana anku l'izzuru; *may Anaitis and Mithra me protect.*—Loftus's Inscriptions from Susa, pl. 3, l. 4 and 5.

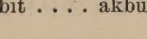
I am not quite sure that Mithra is written *Misari;* the second character is made  on the plate, but see Journ. R.A.S. 1864, p. 231, note.

ANK  , Anaku; *I.* Heb. אָנֹכִי.

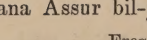
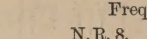
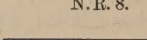
, kima anaku bit . . . . akbudu; *as I a house . . . . have laboured at.*—Tig. viii. 17.

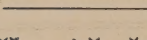
 , anaku ana Assur bil-ya attagil; *I to Assur my lord resorted.*—Esar i. 44.

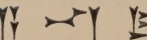
Frequently written in an abridged form,  . See Sard. i. 34. Sen. T. iv. 8. N.R. 8. In this case I transliterate *anku.* See also Esar ii. 48; v. 53. Sen. T. v. 50, &c.

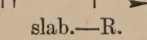
¶  , anaku = anna; LEAD. On a bilingual slab.—R. Heb. אָנָךְ.

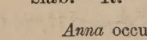
Anna occurs with other metals received as tribute, in Sard. i. 58; Obel. 155, &c.

¶  , ani-ku; *to his.* Accad. See  , *his,* and  , *to.*

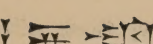
 , tur = marusu; *young (child or animal).*—9 II. 58 *b.*

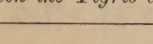
 , tur-ani = maruṣ-ṣu; *his young.*—9 II. 59 *b.*

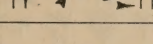
 , tur-ani-ku = ana maruti-su; *to his young.*—9 II. 60 *b.*

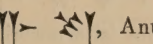
 , tur-us-ani-ku = ana apluti-su; *to his son.*—9 II. 63 *b.*

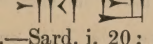
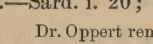
See also 33 II. 6, 7, 8, sqq.

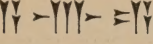
ANL  , Anili, *g.* Anila, *ac.* Anil; *a province between the Tigris and Euphrates.*—Sard. iii. 59, 60.

ANM  , Anum; Anu. Bavian, l. 1.

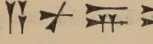
ANN  , Anunte.

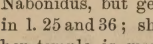
 , Murib Anunte; *epithet of Sardanapalus.*—Sard. i. 20; iii. 127. St. 13.

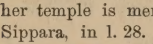
Dr. Oppert renders this "qui combat la méchanceté," and "qui combat l'injustice;" both probable, but I do not know the authority. In Sard. i. 20, there is a variant  ; it should probably have been  .

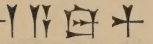
¶  , Anunitā; *probably the goddess Anaitis.*

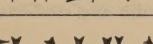
This name occurs many times in the third column of the Broken Cylinder of Nabonidus, but generally in mutilated passages. She is associated with the Sun-god, in l. 25 and 36; she is called "my lady," and "great lady," in l. 29, 47, and 49; and her temple is mentioned with that of the Sun-god as appertaining to the city of Sippara, in l. 28. In the following line, from a bilingual slab, she is called the "Star of the River Tigris:"

 .—51 II. 58 *a.*

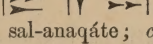
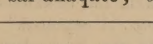
ANQ  , anaqáte; *she-camels.* Ch. אנקא. Arab. نوق.

 , habbai, sal-anaqáte; *camels and she-camels.*—68 BM 2.

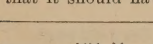
ANR  . *I rejected.* See verbs. Heb. נָעַר.

 , la magiri anar; *the disobedient I rejected.*—E.I.H. ii. 24.

¶ , Anara; *a province in or near Persis.*

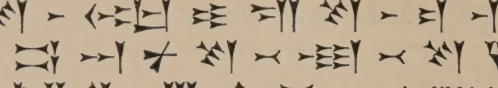
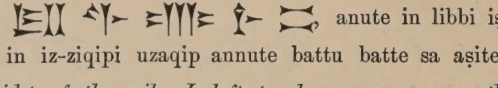


ina nir Anara va Arpa mati dannuti karasi usaskin; *at the foot of Anara and Arpa, strong countries, I placed my camp (*Tal.*) baggage (*Opp.*).*—Sen. T. iv. 7.

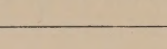
Mr. Talbot suggests Aornos, but as the expedition of Sennacherib was against the Dahæ (Δάοι), one of the nomadic tribes of the Persians, it seems impossible that it should have reached a place so very far to the east.

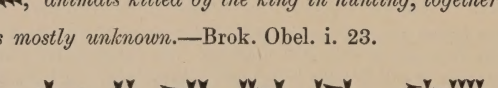
¶  , Aniri'; *the father of Naditabel, who headed an insurrection in Babylon against Darius.*—Beh. 31.

The name is lost in the Persian and Scythic copies of the Behistun Inscription.

ANT , var. , anute, var. annute; SOME, *pl. of* anna.



anute in libbi iṣite umagigi anute in eli iṣite in iz-ziqipi uzaqip annute battu batte sa aṣite in ziqipi usalbi; *some in midst of the pile I left to decay, some upon the pile on crosses I crucified, some by the side(?) of the pile on crosses I placed in order.*—Sard. i. 90.

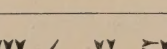
AṢ  , *animals killed by the king in hunting, together with many others, of names mostly unknown.*—Brok. Obel. i. 23.

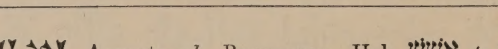

itti aṣi likkutir usesib sunuti; *with ..... I placed them.*—Esar ii. 4.

I do not understand this, nor can I read the words with any confidence. The preceding lines are defaced.

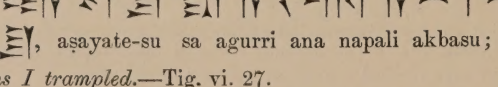
AṢB , aṣibi; *I attacked, besieged.* Heb. סָבַב.

Occurs very frequently in the inscriptions of Sardanapalus and Shalmaneser, and is almost invariably accompanied by another verb, meaning "I captured." Oppert translates it "je pris d'assaut," or "j'explorai," and in one case he renders *er aṣibi* by "je châtiai la ville."—Sard. i. 82. I think the connection with סבב is correct, though the form of the Assyrian verb must be different.

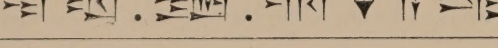
AṢH  , Aṣáhu; *king of Gilzán.*—N. Div. ii. 61.

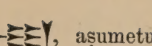
 .—40 II. 49 *b*. *A Tablet(?).*

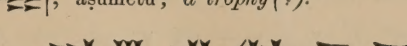
AṢI , Aṣayate, *pl.* BUILDINGS. Heb. אָשַׁשׁ, *to build.* ס=שׁש(?).

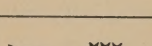

aṣayate-su sa agurri ana napali akbasu; *his buildings of brick to ruins I trampled.*—Tig. vi. 27.

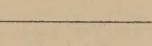
This may be perhaps an irregular plural of *aṣitu*.—See next page.

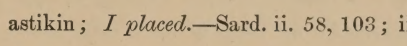
AṢL  .—Syl. 253.

AṢM  , aṣumetu; *a trophy (?).*

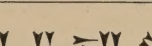
 , aṣumetu sa gurdi epus; *a trophy of victory I made.*—Sard. iii. 89. Doubtful.

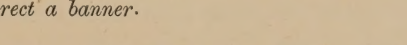
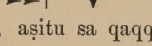
AṢN  , Aṣanihu; *a mountainous country south of the Lower Zab.*—Tig. iii. 96.

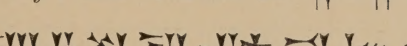
AṢQ  , astikin; *I placed.*—Sard. ii. 58, 103; iii. 53, 60, 63, 69.

 , iṣi-ya aṣikin; *in my magazines I placed.*—Sard. ii. 53.

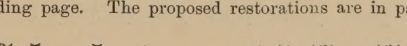
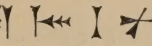
Occurs in the six passages of the Annals referred to, with *iṣiya* (v. *yaṣiya* in iii. 60). Dr. Hincks, in his Paper on Assyrian Verbs, printed in the Journal of Sac. Lit. for April, 1856, observes in p. 154, that ṣ might, in certain verbs, be put instead of *st*, giving *astakan* as an example, and I think *astarap* also. He has called my attention to this in the case of *astikin*.

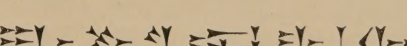
AṢT  , aṣitu, *n.* asite, *g.* aṣitáte, *pl.*; *a pile or trophy.* Heb. נָסָה, *to lift up*, or נָסַס, *to erect a banner.*

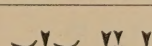
 , aṣitu sa qaqqadi [risdui] asbut er-su arzip; *a pile of heads over against his city I built.*—N. Div. i. 48.  in i. 25.

 , aṣitáte sa qaqqadi, &c.; *piles of heads, &c.*—N. Div. ii. 53.

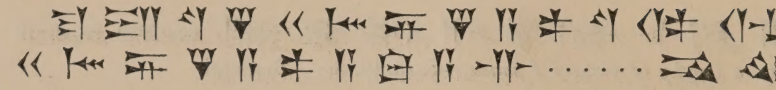
In the 54th line, which is mutilated, we have (*an*)*nute in batu* (*bate sa*) *aṣitáte in ziqipi uzakip*, of the same tenour as the close of the passage quoted under *anute* in the preceding page. The proposed restorations are in parenthesis.

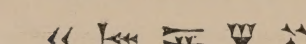
 , qaqqadi-sunu unakkiṣ [monog. ] an aṣite arzip; *their heads I cut off, to a pile I built (them).*—Sard. i. 64.

 , aṣitu asbut bab rab-su arzip; *a pile over against his great gate I built.*—Sard. i. 89. Same passage in iii. 108, but with the particle *lu* before *arzip*. See *Anute*, p. 42.

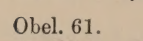
¶  , Aṣatiai; *a tributary province in the country of the Nairi.*—Sh. Pl. iii. 57.

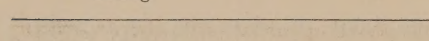
AP , Aḥat; Shores, Banks, *pl. of* aḥ.—See p. 24.

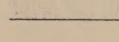

madatū sa sarrani sa aḥat uddi va sarrani sa aḥat Purrat . . . . . amḥar; *tribute of the kings of the sea-coast, and of the Euphrates' banks . . . . . I received.*—N. Div. ii. 39. See also ii. 7.

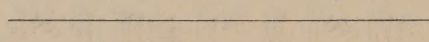

sarrani sa Ḥatti va aḥat uddi; *the kings of the Hittites and of the sea-coast.*—Obel. 61.

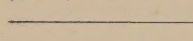
I had read *apa* as a preposition, but have no hesitation in accepting Dr. Hincks's reading.

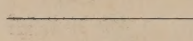
APG  , Apikta.—Sard. iii. 39. See Abikta, p. 9.

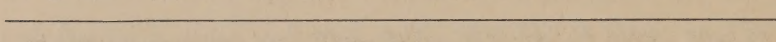
APN  .—Syl. 288.

APR  . Apir. See Abir, p. 11.

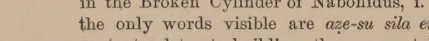
¶  .—25 II. 9 *b*.

AẒ  , aẓú; Rising.—Nerig. ii. 37. See Azu, p. 22.

¶  , aẓe, *door posts.* Heb. מְזוּזָה.

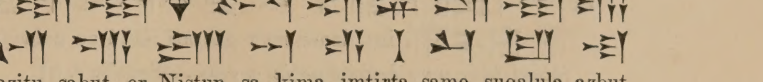

aẓe bab rab er-su utirra; *the posts of the great gate of his city I carried off.*—Sen. T. iii. 22.

The etymology is forced, and I have been half tempted to adopt Dr. Oppert's version, "those going out by the great gate;" but am led to hesitate by two passages in the Broken Cylinder of Nabonidus, i. 58 and ii. 9; both are much mutilated, and the only words visible are *aẓe-su sila eri*, "its posts a mass of iron," and, as the context relates to building, there cannot be much doubt that the gate is understood; not necessarily the posts, but something connected with going out, יצא; if we knew the conformation of Assyrian gates, we might guess perhaps what part was intended.

AẒR  , Azuru; *a city of Zidqá, king of Ascalon. The Hazor of Joshua* (ch. xi), *now Yasúr.*—Sen. T. ii. 66.

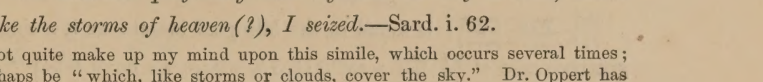
Zidqá is rendered Zedekiah by Mr. Talbot. Azuru should have been entered at p. 23, but was forgotten.

AṢT , aṣitu; Projecting, Standing out. Heb. יצא.

 , suṣi aṣitu sabut er Nistun sa kima imṭirta same suqalula azbut (monog.); *the summits projecting over against the city Nistun, which were menacing like the storms of heaven (?), I seized.*—Sard. i. 62.

I cannot quite make up my mind upon this simile, which occurs several times; it may perhaps be "which, like storms or clouds, cover the sky." Dr. Oppert has rendered it *comme les nuages du ciel*, and *comparable à un roc tombé du ciel.*

AQ , aqi. See Akin, p. 30.

 , nikui azḫut rizte an Assur bil-a va bit rabbi mat-ya aqi; *victims perfect and pleasing to Assur my lord and the temples of my country I sacrificed.*—Monolith of Sardanapalus, vol. I. pl. 27, l. 10 of second Inscription.

Appears to be used irregularly instead of *aqqi*, "I sacrificed."

AQR , aqari.—Sarg. 30.

I cannot read the passage, and I suspect some errors of transcription and engraving.

AR ,* A River; a determinative of rivers, or of waters of any sort—lakes, seas, &c. Pronounced *nahr.*

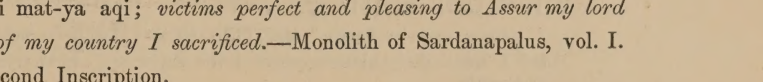
As Determinative:—

, nahr Zaba supalá; *the lower Zab.*—Tig. iii. 94.

, nahr Buratta ebir; *the river Euphrates I crossed.*—Tig. iv. 71.

, nahr marrata; *the Sea (?).*—N.R. 17.

As a River:—

 , muntaḫẓi-ya eli nahri-su aranis usapris; *my fighting-men upon his rivers into detachments I divided.*—Botta 151, 21 (9) = 129.

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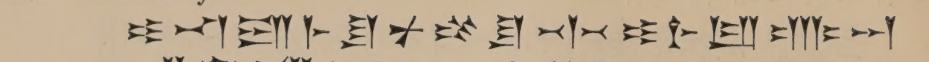
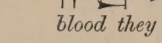
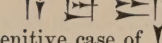
* This is entered here for no very good reason; I had originally pronounced the word *ar*, relying partly on the reading Armalchar in my copy of Pliny (l. vi. ch. 26), as the Assyrian name of the *regium flumen*, and partly on the name of *river* in Armenian and Tamul; I could not find any other alphabetic place, not knowing the sound of .

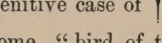
AR Adverbially:—

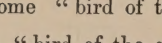


ina dame-sunu gabsuti isallú an nahris; *in their copious blood they were heaped as in a river.*—Sen. T. v. 81.

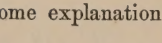
The translation is uncertain: I do not understand the addition of .

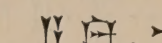
 is found in the bilingual tablets, as if a single word, like the genitive case of ; see 5 II. 5 *b*, where we have , some "bird of the river," following immediately , a "bird of the sea." See also  in 48 II. 37 *c*, of which some explanation is attempted at p. 33.

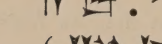
 .—50 II. 5 *b*. *Nahru*, the Heb. נָהָר.

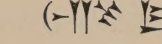
 .—50 II. 27 *b*.

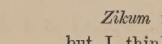
Zikum may be "pure," Heb. זכה, so that would be "pure water," but I think these glosses represent the sound only; *samú* may mean "the name," Heb. שם.

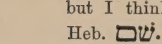
¶  .—Syl. 558.

 .—Syl. 608.

 .—Syl. 343.

 .—Syl. 199.

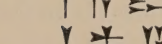
 .—20 II. 43 *a*.

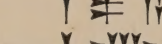
 .—38 II. 7 *a*.

The first two lines show that was sounded *ar* as well as *up*; the others I do not understand.

¶ , halik. See p. 32.

ARA , aria; A Lion. Heb. אַרְיֵה.

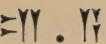
 .—54 II. 73 *b*.

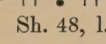
This line, from a bilingual slab, indicates that the Lion-god was the god of Tiggabá, a name which interchanges with Cutha (cf. 15 BM 27 and Obel. 32). The Accadian term for lion is shown to be  (great beast), by several bas-reliefs, and this word interchanges with the term Nergal (Botta 152, 19 = 163, and 16ter, l. 115). The Lion-god is, therefore, Nergal. See 2 Kings xvii. 30, "the men of Cuth made Nergal" (their god).

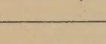
¶ , Arua.—Sard. i. 60. Sh. Ph. iii. 59.

The name of a province of Armenia, occupied by Sardanapalus; and of the chief of a petty province of Nairi, named Kindataus, tributary to Shamas Phul.

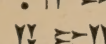
ARA , Aruadi, *g.* ARVAD.—Frag. Esar, Vol. I. Sh. 48, l. 6. See Arudai, p. 48.

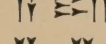
ARB  , Arabi; ARABIA.—Beh. 5.

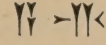
 , Arabaya; *idem.*—N.R. 15.

 , Aribi; *idem.*

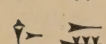
, Ṣamṣe sarrat Aribi; *Ṣamṣe, queen of Arabia.*—Botta 145, 15 = 27.

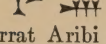
 , er Adumú, er dannute Aribi; *the city Edom, a city of strength of Arabia.*—Esar ii. 55.

¶  .—37 II. 44 *a*.

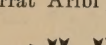
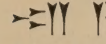
 .—37 II. 3 *b*.

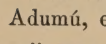
Both examples from a Trilingual List of Birds.

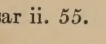
¶  , aribi; *locusts.* Heb. אַרְבֶּה.

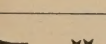
 , kima tibut aribi mahdi sa pan matti miṭharis ana epis dukmati tebúni; *like the rush of numerous locusts* [*Arabs*, Opp.] *which came upon the lands eagerly to do damage.*—Sen. T. v. 43.

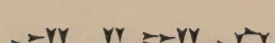
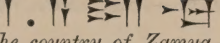
Dr. Oppert's version might be preferred, but a determinate would surely be required before *Aribi*.

¶  , var.  , Arube; *a city of Nummi, a country north (?) of Assyria.*—Sard. i. 47.

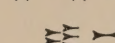
¶  , Aribua; *a city west of the Euphrates.*—Sard. iii. 81, 83.

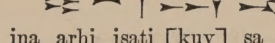
¶  , aribis; BY STRATAGEM. Heb. אָרַב.

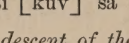
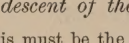
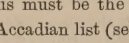
 , er Muraẓiru aribis aqqir; *the city Muzazir by stratagem I reduced.*—Botta 148, 1 = 73.

ARG  , var.  , Arrakdi; *a city in the country of Zamua.*—Sard. ii. 77.

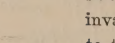
Appears to be a name given by the people of a country named Lulu, or Lullu, to a city called "Tiglath-Assur-Azbat," if I read the passage correctly.

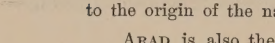
ARD  , arad; DESCENT. Heb. יָרַד.

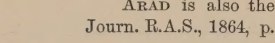
 , ina arḫi isati [kuv] sa araḫ arad el-isati; *in the month Abu, which is the month of the descent of the God of Fire.*—Sarg. 51.

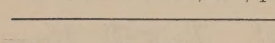
This must be the fifth month, which is written  in the Accadian list (see p. 7), and  in the Assyrian. The month is almost invariably written  , and the passage quoted will be a legendary hint as to the origin of the name.

ARAD is also the plural of *Ardu*, "a slave." See Sir H. Rawlinson's Paper, Journ. R.A.S., 1864, p. 200.

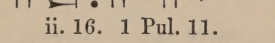
¶  , Purrat; EUPHRATES.—Obel. 45, 47, 57, &c. N. Div. i. 38; ii. 16. 1 Pul. 11.

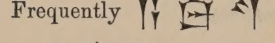
Frequently  .—Beh. 36. Neb. Bab. ii. 14.

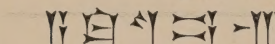
 .—41 Il. 47 *a*.

 .—50 II. 8 *b*.

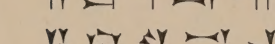
For the phonetic forms see Burattu, &c.

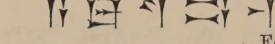
¶  , Aridu, Aridi; *a city of Nairi, on the north-west of Assyria.*—Obel. 25. N. Div. i. 15. Sh. Ph. ii. 12.

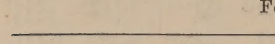
¶  . Arudai, Aruadi, *g.* ARVAD.—Frag. Esar, Vol. I. Sh. 48, l. 6. Sen. T. ii. 49.

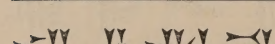
Usually written  , Arvada.

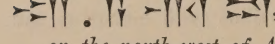
¶ Aradubú, and Aradugunú:

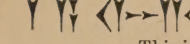
 .—Syl. 484.

 .—Syl. 485.

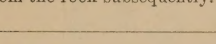
 .—Syl. 486.

 .—Syl. 487.

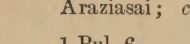
 .—Syl. 488.

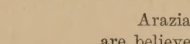
¶  , Ardimanis.—Beh. 111.

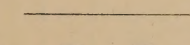
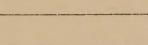
This is the name of one of the assistants of Darius in the punishment of Gumata, the pretended Smerdis. It is not printed in the Persian Memoir, but was recovered from the rock subsequently.

ARZ  , Arazias, Araziasai; *country to the north of Assyria.*—Obel. 121. Sh. Ph. iii. 38. 1 Pul. 6.

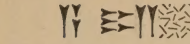
Arazias is mentioned in connection with Amada, Kharkhar, and Illipi, which are believed by Sir H. Rawlinson to be the modern Van, Diarbekir, and Azerbaijan; I find *Aradzani*, an Armenian name, on the upper Euphrates, not far from Van, which may represent Arazias.

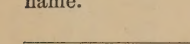
¶  , Araziqi; *a Hittite city.*—Tig. vi. 64. Brok. Obel. i. 4.

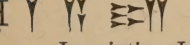
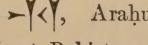
 , Ara(zi)qu, Sen. T. v. 10, is probably the same name.

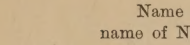
ARḪ  , Araḫu; in Persian  , Arakha.—Inscription I, at Behistun, l. 8.

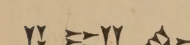
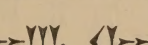
Name of an Armenian, who arose against Darius in Babylon, assuming the name of Nebuchadnezzar.

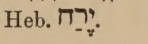
¶  , araḫ, *c.* arḫu, *n.* A Month. Heb. יָרֵחַ.

 , ina arḫi isati [kuv] araḫ mukin; *in the month Abu, a month appointed.*—Botta 37, 48.

 is shown to be equivalent to  in 12 II. 15 *a.*

 , araḫ samna; "*eighth month*," in the phonetic list.

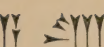
 , the explanation of  in Syl. 85.

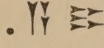
Araḫ is very rarely found phonetically written anywhere but in the bilingual lists; we have generally elsewhere the monograms  , , and in the latest times . See *Arad* in the preceding page.

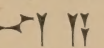
The next page contains the phonetic readings of the several months, from a slab recently found, together with the Jewish months and the monograms.

MONOGRAMS.	ACCADIAN.	ASSYRIAN.		JEWISH.		ENGLISH.
1.			Niṣannu	נִיסָן	Níṣan	March
2.			Airu	אִיָּר	Iyyar	April
3.			Ṣivanu	סִיוָן	Sívan	May
4.			Duwazu	תַּמּוּז	Tammuz	June
5.			Abu	אָב	Ab	July
6.			Ululu	אֱלוּל	Elul	August
7.			Tasritū	תִּשְׁרִי	Tisrí	September
8.			Araḥ-samna	מַרְחֶשְׁוָן	Marchesvan	October
9.			Kiṣilivu	כִּסְלֵו	Kiṣlev	November
10.			Ṭabitā	טֵבֵת	Ṭebet	December
11.			Sabaṭu	שְׁבָט	Sebat	January
12.			Addaru	אֲדָר	Adar	February
			*Arhu maqru sa Addari	וְאֲדָר	Ve-adar	

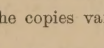
* *Maqru* is "incidental." See the Heb. מִקְרֶה, rendered "hap" and "chance" in our version. The names are clearly the same as those which appear in the later books of the Bible,—Esther, Zachariah, and Nehemiah, and were probably adopted during the captivity. It seems likely that the Assyrians had no proper name for the eighth month, and that they said simply "eighth month" instead. The Jews adopted the numerical form, which was probably pronounced *aruhsavna*, adding an initial *m*. They now usually drop the whole of the first syllable, and both say and write Hesvan. See Lindo's Jewish Calendar, London, 1838, *passim*. The coincidence of the English months is, of course, not quite exact, owing to the divergence of the lunar and solar months.

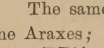
¶  , Aruḫatti; *Arachosia.*—Beh. 79, 84. N.R. 13. In Persian Haruvatiya.

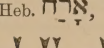
¶  , Araḫti: The Araxes.*

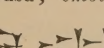
 , ana nahr Araḫti aspun-sina; *to the river Araxes I swept them.*—Bavian 53.

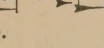
The last words are quite uncertain; the inscriptions are much mutilated, and the copies vary greatly in this portion.

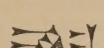
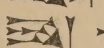
The same word occurs in the E.I.H. slab, where there can be no question of the Araxes; it is, I think, connected with  , arḫu, "a path" (Heb. אָרַח, to walk); the passage relates to engineering works on the Euphrates:—

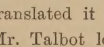
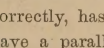
 , kári araḫti ibusu; *embankments for roads he made.*—E.I.H. v. 5.

 —50 II. 9 *b*.

ARK  , araku; *length.* Heb. אֹרֶךְ.

 , ibil araku yommi-ya sudur littútī.—Birs ii. 25.

I am unable to see through this passage, and am not sure that I have quoted the whole of it. Sir H. Rawlinson, in a version avowedly loose and imperfect, translated it ten years ago "may the length of my days pass on in due course." Mr. Talbot leaves it incomplete, and Dr. Oppert, if I understand his arrangement correctly, has "accorde-moi pour toujours une race dans les temps éloignés." We have a parallel passage in Cyl. Bab. ii. 28, with  "weight," or "value," instead of  ; and this word has a variant in Birs ii. 28. Mr. Talbot suggests that the mutilated line in Nab. Br. Cyl. iii. 38, may be of similar import, with *ariku* instead of *araku.*

¶  , Arakadri'; the Persian  , Aracadris.—Beh. 15.

Name of a range of mountains, conjectured by Sir H. Rawlinson to lie to the east of Persis; the country of Gumata, the false Smerdis.

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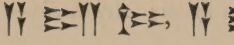
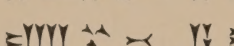
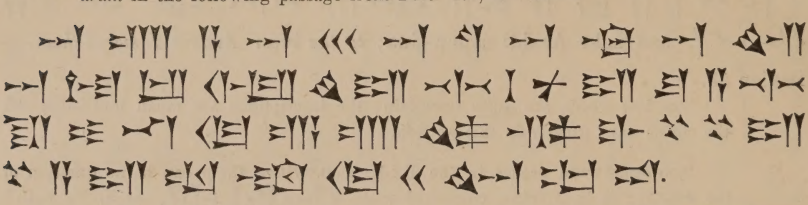
* It is well known that this name has been given to several rivers; but the Araxes of Armenia is I think generally understood in the Assyrian inscriptions.

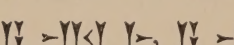
ARL  , aralī, arallī.

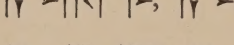
 .—30 II. 11, 12, *c*.

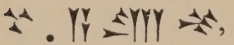
Sir H. Rawlinson interprets as "the tomb," the value of the three ideograms being "house," "country," "dead." Something like this, as the "land of the departed," or the "land of souls," may be the meaning of the equivalent *arallī* in the following passage from Botta 153, 12 = 156:—



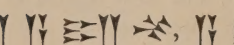
Which Dr. Oppert renders by "The gods (naming them) and the great goddesses, who eternally reign in Chaldæa, Sennaar, and Aralli,"—but my conjecture is very doubtful. I have not seen the word elsewhere.

ARM  , Aramu, *n.* Arame, *ob.* ARAMÆANS.

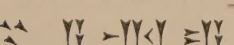
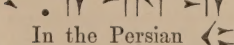
 , Arime, *ob.* Arimai, *gent.* *Idem.*

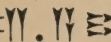
 , Arumu, *n.* Aruma, *ac.* *Idem.*

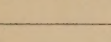
I think all these forms mean Mesopotamia, or the Aramæans, according to the determinative used. In Sen. Gr. 13–16, and in the parallel Sen. T. i. 37–46, as also in Tig. jun. 6–9, we have *Aramu* and *Arumu* comprehending, or at least accompanying, Chaldæans, and several other races and countries, among which are Amat, Hauran, Hagar, and Nabat, "all of them on the borders of the Euphrates and Tigris" (Tig. jun. 9). The genitive *Arame* occurs in Neb. Yun. 7 and 45, with Chaldæans, and in Tig. jun. 74 *Arime* are associated with Chaldæans, governed by *Malki*, and with Hittites under sovereigns bearing the superior title of *Sar*. *Arumu* is connected with *Caldi* and *Namri* in Sh. Ph. iv. 39, and is found on the Euphrates in N. Div. ii. 38. But in Sh. Ph. iii. 51, we find *Arimai* mixed up with two dozen countries bearing strange Scythic names, all unknown to me, and all included under the denomination of Nairi. In Tig. ii. 72, and iii. 77, *Arumu* is named as a region of rugged mountains. *Arime* occurs many times on the very mutilated unpublished side of the Broken Obelisk Inscription (Vol. I. Pl. 28). It may be concluded that *Aramu*, *Arimu*, and *Arumu* differ in spelling only, and that the term means sometimes a single province, and sometimes the whole of Mesopotamia, vaguely including the borders of Armenia.

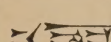
¶  , Aramu, *n.* Arame, *gen.* *An Armenian, king of Arne, Múru, Ṣugunia, and other towns, son of Agusu.*—Obel. 86, 130. N. Div. i. 24; ii. 27, 83. 15 BM 31, 35.

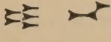
Arramu of N. Div. ii. 48, 51, appears to be the same man.

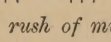
¶  , Arevu; *the province of* ARIA.—Beh. 6. N. R. 12. In the Persian  , Haraiva.

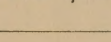
¶  , Aramale; *a city west of the Euphrates (?).*—N. Div. ii. 56, 57.

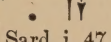
¶  , aramme; *multitude.* Heb. עֲרֻמִּים, *heaped,* עֲרֵמָה, *heap.*

 , ina patbuz aramme va kitrup supí; *in the rush of multitudes and the approach of blows (?).*—Sen. T. iii. 16.

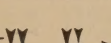
ARN  , Aruni; *a province of Numme. Elam?*—Sard. i. 47.

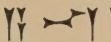
¶  , Arini, or Arinni; *cities of Muzur (?).*

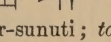
 , ana isdin er er Arini sa nir Aiṣa lu eṣir-sunuti; *to a single one of the cities Arini, which is at the foot* [*or border*] *of Ayatsa, I confined them.*—Tig. v. 77.

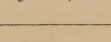
¶  , Aranabanū.—Neb. Gr. i. 24.

One of several towns, the names of which are all unknown to me.

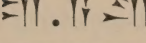
¶  , Aranis; *adv.* In Sections. Heb. אֲרָה and אֲרוֹת. See example at the bottom of p. 45.

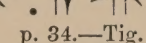
¶  , Arantu, *n.* Arante, *g.* The Orontes.—Sard. iii. 79. N. Div. i. 51; ii. 101.

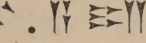
ARṢ  , Araṣitku; *a city of Ṣabua, north (?) of Assyria.*—Sard. ii. 69.

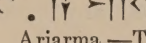
ARQ  , Araquttu.—Tig. jun. 31.

One of many provinces of the remote East. Araquttu may be Arachosia, in Zend Haraqaiti; Nissá the Zend Niṣaya; Ariarma the Zend Haraêva (?); all included in Ariana. Among the names are also the better known Nimri, and the Parṣua, which was the name of Persia in later times. All the rest, nearly thirty, seem quite unknown.

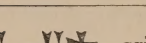
ARR  , Arura; *a town of Numme.* See Aruni.—Sard. i. 47.

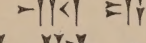
¶  , Arirgi; *a province of the Aḫḫi.* See Alamun, p. 34.—Tig. iv. 11.

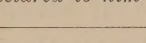
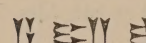
¶  , Arardi; ARMENIA (?).—Sard. i. 61.

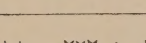
¶  , Ariarmi, Ariarma.—Tig. jun. 31, 37. 19 BM 1 *b*.

Possibly the province of Aria, the Aremu of the Persian times. See Aremu, p. 52.

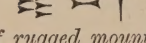
ARS  , aris; A PROMISE, GRANT. Heb. אֲרַשׁ.

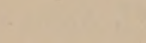
 , remu arsi-su ma aktabi-su aris; *mercy I granted him, and declared to him the grant.*—Esar iii. 46.

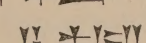
¶  , v.  , Arastua, v. Arrastua; *chief of Ammali, a town in Susiana.*—Sard. ii. 50, 52, 60.

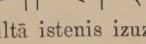
AS ()

, *on the summits of rugged mountains.*—Botta 146, 2 = 38; 146, 6 = 42.

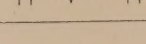
This is a probable meaning, given by Dr. Oppert to a combination of letters, of which the pronunciation is uncertain. He adds "dans les fragments des *Annales*, on trouve souvent  ," but I do not know what he alludes to. In the absence of any etymology I should suggest rather the "gorges" or "ravines," as the likelier locality for slaying enemies and leaving their dead bodies.

 .—8 H. 15 *b*.

ASB  , asab; A SEAT. Heb. יָשַׁב.

 , asab kuṣṣi [izguza] sarruti-su matsu biltā istenis izuzu; *the seat on the throne of his kingdom, his country, and its revenues, separately they established.*—Botta 151, 10 (22) = 118.

This version is, in the main, adopted from Dr. Oppert.

ASG  .—Syl. 130.

ASZ , *title of some Assyrian officer.*—31 II. 69 *b*.

ASḪ , asuḫu, *n.* asuḫi, *pl. Some architectural work.* Heb. עֲשֵׂה, or אֲשִׁיָּה (?).

, iz-asuḫu pakluti.—E.I.H. ix. 5.

, iz-asuḫi ziráte epus.—Br. Obel. ii. 10.

ASN , Asina; *Athrina.*—Beh. Insc. C.

Name of an insurgent, who made himself king of Susiana, and was slain by Darius. In Persian .

ASR , *Phonetic form of the god Assur*; more commonly written .—Tig. viii. 3, 13.

¶ , asar, *c.* asru, *n.* asri, *ob.* asra, *ac. f.* A Place, A Site. Ch. אֲתַר.

, asar nabniti-sunu; *place of their origin.*—Esar v. 23.

, asar lá mari; *place not seen.*—Tig. viii. 68.

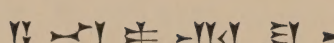
, asar-sa la eni; *its site I did not displace.*—Birs ii. 7.

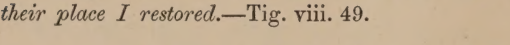
Asar muẓú sa mie; *place of outlet of waters.*—Obel. 69. See p. 1.

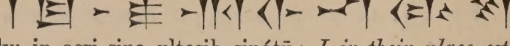
, asru rusuqu ina niri-ya rimanis attakiz; *a difficult place on my feet, like a reem I encountered (?).*—Sen. T. i. 69 = Sen. Gr. 22.

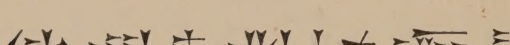
, saddukki-sunu badlúti utir asru-ssun; *to their interrupted laws I restored their place* [*efficiency*].—Botta 152, 5 = 137.

, utir asru-ssun; *I restored their place.*—Neb. Gr. ii. 53.

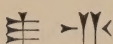
ASR  , ana asri-sunu utir; *to their place I restored.*—Tig. viii. 49.

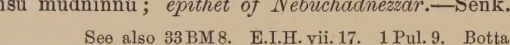
 , anku in asri-sina ultesib sinátū; *I in their place established them.*—N. R. 23.

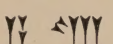
 , ultu asri-sunu aṣṣuḫa sunuti; *from their place I ejected them.*—17 BM 13.

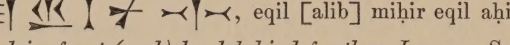
 , asri kansu mudninnú; *epithet of Nebuchadnezzar.*—Senk. Cyl. i. 2.

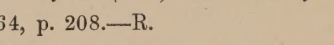
See also 33 BM 8. E.I.H. vii. 17. 1 Pul. 9. Botta 149, 1=85; 151, 20=128, &c.

¶  , pronounced *aḫir*; BEHIND. Heb. אחר.

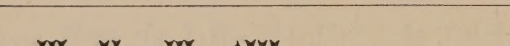
 , eqil [alib] miḫir eqil aḫir panu-sunu addin-sunuti; *land in front (and) land behind for them I gave.*—Sard. 42. See Journ. R.A.S. 1864, p. 208.—R.

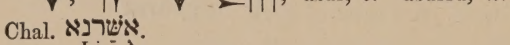
¶  , , asur, *c.* asurru, *n.* A WALL. Heb. שור; Chal. אֲשׁוּרְנָא.

 , asur-sin usaṣḫira; *their wall I carried round.*—Botta 152, 21 = 165.

The same with  , asurru-sun, in Botta 16^{quater}, 122.

The meaning *wall*, furnished by Dr. Oppert, would be applicable and is justified by etymology, but it will hardly suit the following passages:—

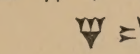
 .—Sen. Gr. 53.

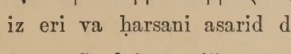
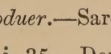
 .—39 BM 19.

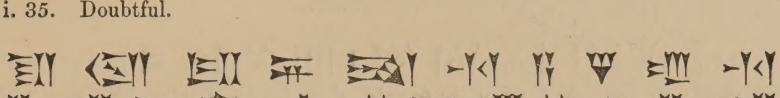
Aben píli rabbáti asurru-su usaṣḫira, *and*

Aben píli rabi ..... kiṣu-su usaṣḫira.

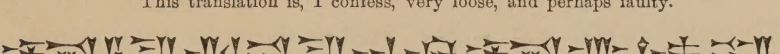
Here *kiṣu* replaces *asurru*, while in every other respect the passages are parallel, and continue to be so a little further. It appears to be something enclosed by a wall. The word *kiṣe* occurs in Nerig. i. 20, 30, and *kiṣá* in Oppert's Inscription de Mylitta, l. 13; Exp. Mésop. p. 295.

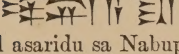
ASR  , asarid, *c.* asaridu, *n.* CHIEF, ELEVATED.

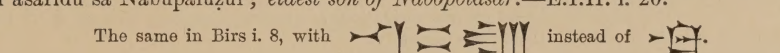
 , sa iz eri va ḫarsani asarid dukmate; *who of cities and forests is the lofty subduer.*—Sard. i. 35; iii. 131. Epithet of Sardanapalus. Var.  in i. 35. Doubtful.

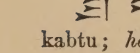
 , sa kima qinit ḫu asarid ḫu mada ṣir sukti Nipur satí-marṣi subat-sun miskunat; *which like elevated bird's-nests, many birds had made their abodes in the shelter of Nipur, rugged mountains.*—Sen. T. iii. 69.

This translation is, I confess, very loose, and perhaps faulty.

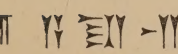
 , pal asaridu sa Nabupaluṣur; *eldest son of Nabopolasar.*—E.I.H. i. 20.

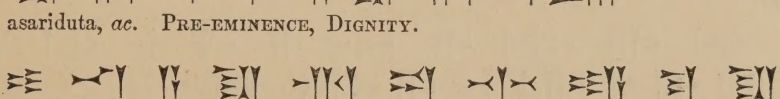
The same in Birs i. 8, with  instead of .

 , sú asaridu kabtu; *he, the honoured* [*weighty*] *chief.*—E.I.H. ii. 2.

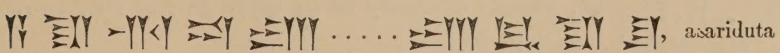
¶  , v. , asaridaku; *I am chief.*—Sard. i. 32.

This is the permansive present of Dr. Hincks.

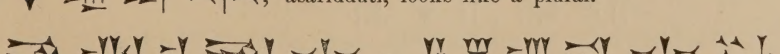
¶  , asariduti; *obl.* asariduta, *ac.* PRE-EMINENCE, DIGNITY.

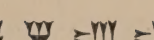
 , ina asariduti-ya ma sa aibi-ya aksudu; *in my pre-eminence I advanced to my enemies.*—Tig. iii. 92.

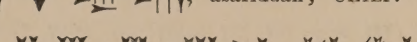
The meaning is pretty clear, but not the grammar. I do not see the value of *ma sa.* We have in iii. 7 also what appears to be a superfluous *ma.*

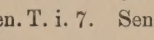
 , asariduta ..... taqisa-su; *supremacy ..... ye have procured him.*—Tig. i. 23.

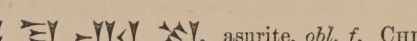
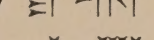
¶ , asaridduti, looks like a plural.

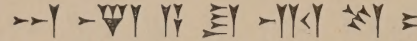
 , Amriz itti ... asaridduti mat-su; *Amriz, with ... the chiefs of his country.*—Botta 145, 19 = 51.

ASR  , asariddan; CHIEF.

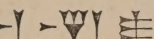
 , asariddan malki; *chief of kings.*—Sen. T. i. 7. Sen. Gr. 4.

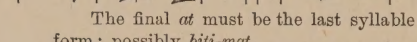
¶  , asurite, *obl. f.* CHIEF.

 , Istar asurite bit mati; *to Istar the head of the temples of the land.*—Tig. iv. 36. See 

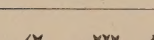
 , bit Istar assuríte.—Tig. vi. 86.

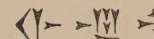
The final *at* must be the last syllable of the plural here, but I do not know the form; possibly *biti-mat.*

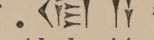
¶  , asarríti; EMINENT, LOFTY.

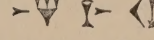
 , erani-su dannuti bit durani asarríti; *his towns strong and fortresses lofty.*—Sen. T. ii. 41.

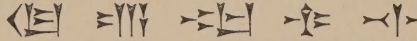
All these words are clearly derivatives of one root, meaning *head* or *chief*; I am unable to classify them grammatically.

¶  , asirumu?—Nab. Brok. Cyl. iii. 20, 22, 41.

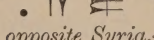
I cannot read these passages, and am by no means sure of the value of  or .

¶  , Tel-asurri, *a country mentioned in connection with the cities Mehran and Pitan.*—Esar ii. 23.

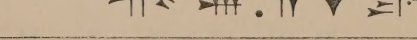
¶  , asurrakki.

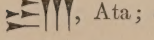
 .—Sen. Gr. 50.

A parallel passage in 38 BM 15, omits *katīti.* I would propose to read this "kirib katīti asurrakki-sa saplanu gimis(?) elanis," but cannot venture to offer any version.

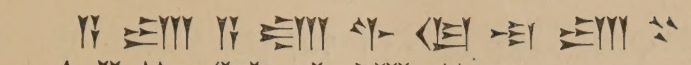
ASS  , Hassa; *a country on the upper part of the Euphrates, opposite Syria.*—Sard. iii. 97.

There is a Jebel-el-Has near the Euphrates, ESE of Aleppo.

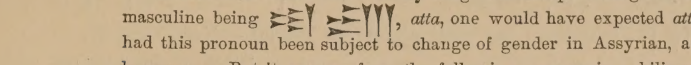
 .—48 II. 37 *d.*

¶  , Ata; *a petty king of Arziz, a city of Susiana, or perhaps of Persis.*—Sard. ii. 73.

AT , atá; Thou, *fem.*

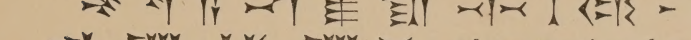
 , atá umpiki la tasaddiri impuki la tagabbí; *thou (queen) "umpiki" dost not write, "impuki" dost not say.*

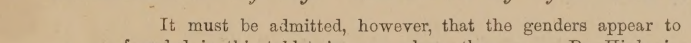
From a little tablet addressed by King Assurbanipal's daughter to the Queen. *Thou* masculine being , *atta*, one would have expected *atti* for the feminine, had this pronoun been subject to change of gender in Assyrian, as in other Semitic languages. But it appears from the following passage in a bilingual tablet, that the difference in this case was at least optional, and that *atá* may have been simply a lady-like neglect of orthography:—

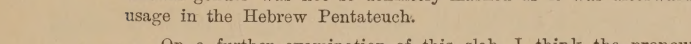
 , mud ana assati-su ul assati atta igtabi; *a husband to his wife says "thou art not my wife."*—10 II. 10 *a*.

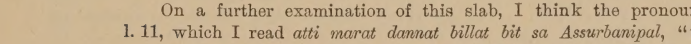
It must be admitted, however, that the genders appear to be somewhat confounded in this tablet, in more places than one. Dr. Hinks is of opinion that we have here an extract from a very ancient law, written at a period when the grammatical gender was not so definitely marked as it was afterwards: we find a like usage in the Hebrew Pentateuch.

On a further examination of this slab, I think the pronoun *atti* is found in l. 11, which I read *atti marat dannat billat bit sa Assurbanipal*, "thou mighty lady, mistress of the house of Assurbanipal." This would invalidate the meaning given above to *atá*.

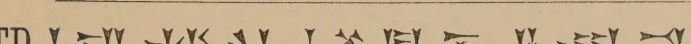
ATD  .—Syl. 662.

ATL  , atalú; *Assyrian equivalent of* , *an astronomical or astrological word, signifying darkness, eclipse, bad weather, bad luck, &c.*—R. Heb. נטל, *weight, burden.*

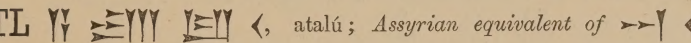
ATM  , or , or .

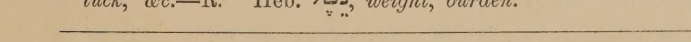
 , atummar(?) duruk.—43 BM 1.

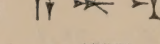
We have here an epithet of Sardanapalus, possibly "explorer" or "opener of roads" (see Tig. ii. 86), but the copy is so obviously uncertain, that I cannot say more. The last character has a variant .

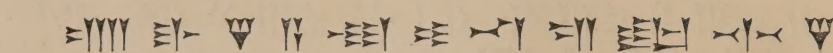
ATN  .—37 II. 55 *a*.

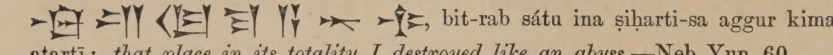
From a Trilingual List of Birds. See also 5 *a*.

¶  . *Some article of spoil or tribute.*—N. Div. i. 28.

ATR  , Aturgini; *a province of Nairi.*—Tig. iv. 75.

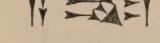
¶  ; atartī, atartu(?).

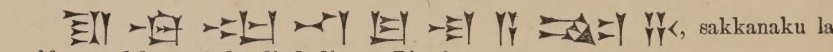
 , bit-rab sátu ina ṣiḥarti-sa aggur kima atartī; *that place in its totality I destroyed like an abyss.*—Neb. Yun. 60.

 , mandattu sar mati aḥaztu sa Madai.—Neb. Yun. 87.

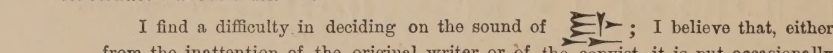
Aṭartu may be a swallowing up or engulphment, from אָטַר (see Ps. lxix. 16), a sense which is suitable to the first quotation. In the second example, from Neb. Yun. 87, the word may be *aḥaztu*, a possession, but the passage is mutilated on the stone.

I put a few words here, which I am unable to place in any alphabetical order:—

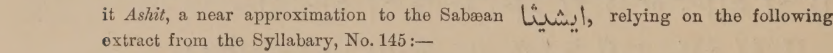
 , obedient.

 , sakkanaku la abḥa; *subduer of the disobedient.*—Birs i. 6.

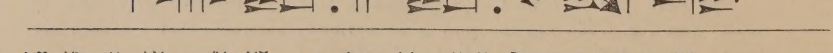
Sir H. Rawlinson, in Journ. R.A.S., Vol. 18, p. 27, suggests the above reading, comparing the verb אָבָה. See Dr. Hincks on the same passage, in Journal of Sac. Lit., No. 16, January, 1859.

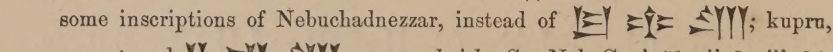
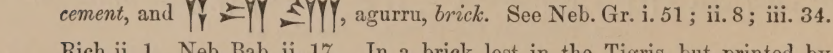
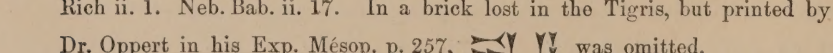
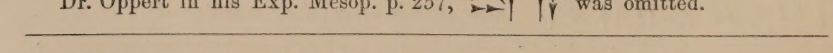
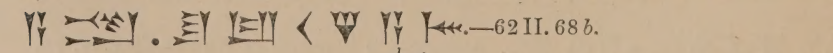
 , atur ina tigulti [izku]; *I brought into servitude.*—Neb. Yun. 18.

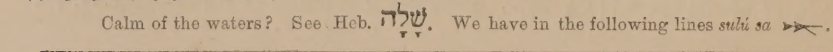
I find a difficulty in deciding on the sound of ; I believe that, either from the inattention of the original writer or of the copyist, it is put occasionally for either , *tur*, or , *lab*, or , *lil.*

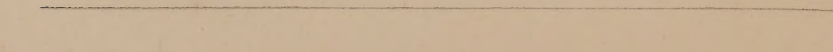
 , Asit(?); *the god Asshur.*—Vol. 1, Pl. 6, N. 1; l. 3 and 7.

Sir H. Rawlinson observes, in Journ. R.A.S. 1864, p. 195, that the above is the earliest form in which the god Asshur is named in the inscriptions; he would read it *Ashit*, a near approximation to the Sabæan ايشيثا, relying on the following extract from the Syllabary, No. 145:—



 and  are used in some inscriptions of Nebuchadnezzar, instead of  ; kupru, *cement*, and  , agurru, *brick*. See Neb. Gr. i. 51; ii. 8; iii. 34. Rich ii. 1. Neb. Bab. ii. 17. In a brick lost in the Tigris, but printed by Dr. Oppert in his Exp. Mésop. p. 257,  was omitted.

 .—62 II. 68 *b*.

Calm of the waters? See Heb. שִׁלְהָ. We have in the following lines *sulu sa*  .

OMISSIONS AND CORRECTIONS IN LETTER 𒀀.

AA 𒀀 𒀀 𒄑𒀀𒀀, Airu, *the second month* (Heb. אִיָּר). See Abu, p. 7.

𒀀 𒀀 𒀀 𒄑, Airammu; *king of Edom.*—Sen. T. ii. 54.

ABB 𒀀 𒀀 𒁀 𒁉 𒄑, Abibal; *king of Samaria.*—Vol. I. Pl. 48, No. 1, l. 6.

ADD 𒀀 𒀀 𒁕 𒁕 𒀀 𒀀, Adadánu; *a petty king of the Aṣatiai, a people or province of Nairi.*—Sh. Ph. iii. 57.

AZR 𒀀 𒀀 𒁉 𒄑𒀀𒀀, put by mistake in p. 44.

ALZ 𒀀𒀀 . 𒀀 𒀀 𒀀, Alizir; *a town between the Euphrates and the Orontes.*—N. Div. i. 51.

𒀀 𒀀 . 𒁉 𒁕 𒀀 𒀀.—62 II. 69 *b*.

𒀀 𒀀 𒁉 . 𒀀 𒀀.—6 II. 4 *b*.

𒀀 𒀀 𒁉 . 𒀀 𒀀.—34 II. 42 *d*.

𒀀 𒁕 𒀀 . 𒀀 𒀀 𒀀.—25 II. 52 *b*.

𒀀 𒁕 𒀀 . 𒁕 𒁉 𒀀 𒀀.—25 II. 12 *d*.

𒀀 𒁕 𒀀 . 𒁕 𒀀.—25 II. 10 *b*.

𒀀 𒁕 𒀀 . 𒀀 𒀀.—62 II. 52 *a*.

𒀀 𒁕 𒀀 𒀀 . 𒁉 𒀀 𒀀.—62 II. 53 *a*.

𒀀 𒁕 𒀀 𒀀 𒄑𒀀 . 𒁉 𒀀 𒀀.—62 II. 54 *a*.

𒀀 𒁉 . 𒀀 𒁉 𒀀.—25 II. 60 *c*.

𒀀 𒀀𒀀, in 39 II. 7 *d*, has the gloss 𒀀𒀀 𒁉. See p. 19.

𒀀 𒀀 𒀀 . 𒀀 𒀀 𒀀.—39 II. 10 *a*.

𒀀 𒄑𒀀 . 𒀀 𒁉 𒀀.—25 II. 59 *c*.

𒀀 𒀀 . 𒁉 𒁉 𒀀.—48 II. 41 *a*.

𒄑𒀀𒀀 𒁉 . 𒀀 𒁉 𒁉.—36 II. 64 *d*.

𒀀 𒀀 𒁉 𒀀 . 𒀀 𒀀.—45 II. 16 *b*.

𒀀 (𒀀 𒀀 𒀀 𒀀) 𒀀 . 𒀀 𒁉 𒀀.—32 II. 62 *a*.

𒀀 𒀀 . 𒀀.—36 II. 15 *a*.

(𒁉 𒀀 𒄑𒀀𒀀) 𒀀 . 𒀀 𒀀 𒀀.—48 II. 30 *a*.

See note of Sir H. Rawlinson on *susru*, in Journ. R.A.S. 1864, p. 230.

𒀀 𒁉 𒀀 . 𒀀 𒁉 𒀀 𒀀 𒁉 𒀀 𒀀.—62 II. 40 *a*.

B ב

Characters arranged under letter B.

, **ba.** In a few cases is put for *ba.* See Sard. i. 75; ii. 21, 34.

, **bi.** Ditto for *bi.* See *apikta*, p. 9, and *rukupi* in Sen. T. v. 80.

, **bu** or **pu.** I do not think any distinct character was used for *pu* until the Babylonian period, when was introduced.

, **ab** or **ap.**

, **ib** or **ip.**

, **ub** or **up;** sometimes **ar.**

, **ab;** also **be, ta, ne;** not unfrequently **bil,** from resemblance to ; or **kuv,** being the ideogram of "fire." Arab. كوي. Heb. נְבוּרָה ("fire").

, **bab;** "*a gate.*"

, **bal, pal.**

, **bul, pul.**

, **bil;** *a lord,* or *master;* signifies also "*together with,*" or simply "*and.*" When not initial the sound is **in,** and the character is arranged accordingly.

, **bil.**

, **bul, pul.**

, **bilat;** "*lady.*"

, **bilat;** "*lady,*" "*goddess.*"

, **bilat;** "*a talent,*" "*tribute.*"

, **bam.**

, **bani;** "*to build,*" or "*maker;*" also "*all.*"

, **bar** or **par;** also **mas.**

, **bir** or **pir.**

, **bur** or **pur.**

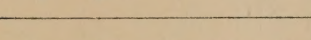
, **bars.**

, **bis** or **gar.**

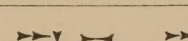
or , **bit;** "*a house;*" also **mal;** rarely *e* (*y*) for .

, **bat, bi, mit;** "*a dead body.*"

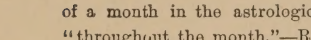
B(A) .—28 II. 61 *c*.

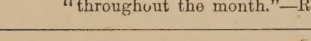
B(I)  .—55 II. 48 *c*.

Shows that was the 32nd name of , and apparently that the pronunciation was *nakbu*.

 .—44 II. 71 *a*.

This would seem to imply that might be used as the name of the third month; but we find no instance of such usage. When occurs after the name of a month in the astrological slabs it appears to signify "the whole month," or "throughout the month."—R.

 .—Syl. 683.

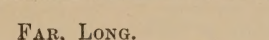
 .—Syl. 684.

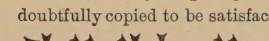
The pronunciation *kas*, here given to , justifies the sound of Kasiyari, given to the country the name of which is usually written .—q. v.

..... , in Accadian; His or Its. See Note to Ani, p. 39.

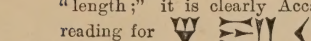
It has been supposed that *bi* and *ani* might be of different languages, but we have both words in the same slab, rendered by . See 15 II. 26, 34, 36, 41 *a*.

B(U) , Far, Long.

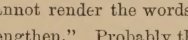
Dr. Oppert, in his "Commentary," p. 246, cites 85 BM 16 and 56 BM 18 for this value of ; in the former line I find  , which may be read *yomme-ya ruquti*, probably part of a prayer for long life, but the rest is too doubtfully copied to be satisfactorily read. The latter is more correctly given in 66 II. 8,

 ,

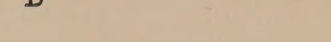
balaṭ yommi ruquti ṭab libbi kisim, "for remote posterity and good fortune" (?). Cf. Nabon. ii. 22. Senk. Cyl. ii. 18. The same *bu* appears to be the root of *buda*, "length;" it is clearly Accadian. In the following line it occurs as a variant reading for :—

 , [in iz sa] sadadi rudu sarruti-ya azbat-ṣunuti . . . *in the maintenance of my royalty I captured them.*—2 Beltis 5.

I cannot render the words bracketed. *Sadadi* may be allied to the Arabic شد, "to strengthen." Probably the same idea of "length" or "continuance" may apply here.

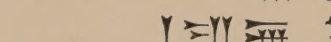
 .—39 II. 1 *a*.

In this line we have *pú*, "mouth," Heb. פֶּה. Other cases of the same word, singular and plural, *pí*, *pátu*, *pánu*, are found in the succeeding lines, always with as the Accadian equivalent.

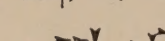
B(U) , bu.  .—Syl. 689.

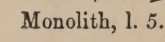
.—Syl. 690.

.—39 II. 2 *a*.

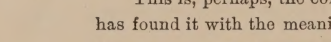
 .—39 II. 3 *a*.

(A)B , ab; Father.

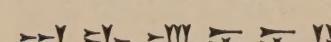
 , ab aklu; *mighty father;* epithet of Marduk.—Monolith, l. 5.

This is, perhaps, the construct form or theme of *Abu*, "father." Sir H. Rawlinson has found it with the meaning of "daughter" also:—*ab* for *abnait*. This usage I have found elsewhere; we have  in Sarg. 61, for *yommi ruquti*, "distant days" [*ru* for *ruquti*], and *ar* for *arrat*, "a curse," in 2 Mich. ii. 15.

Abti, in the following line, may be "rebellious," from *ayab*. Heb. אָיַב.

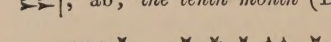
 , kiprat aibi mati abti; *hostile lands and wicked (?) countries.* R.—Tig. i. 10.

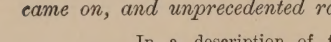
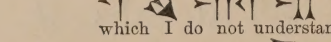
Dr. Oppert (1865) renders this "les districts des ennemis, les monts et les vaux."

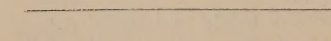
 .—Esar vi. 25.

This must surely be Accadian. Mr. Talbot translates "for the great senators of my council." Dr. Oppert merely transcribes it "*ap rab sit kak kaka.*"

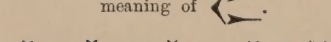
, ab; *the tenth month* (December).

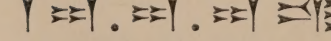
 , arḫu X kuẓẓu dannu iksudam-ma sagabtā la ziztā illik; *the month X, a great storm came on, and unprecedented rains fell.*—Neb. Yun. 42.

In a description of the same storm, in Sen. T. iv. 75, we have  , aruḫ tā ḫirinte na dannu, which I do not understand. In Beh. 40 the same month corresponds with the Persian Anámaka  .

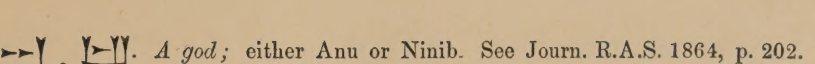
 .—Syl. 386.

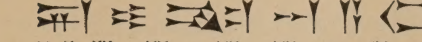
Simply states that is one of the months; see p. 50. I do not know the meaning of .

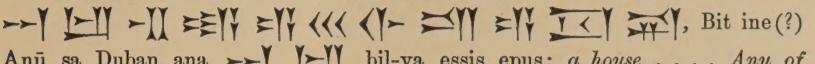
 .—Syl. 187.

 , var. .—Syl. 188.

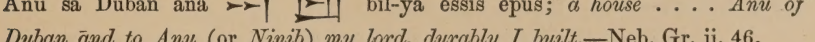
(I)B . *A god;* either Anu or Ninib. See Journ. R.A.S. 1864, p. 202.

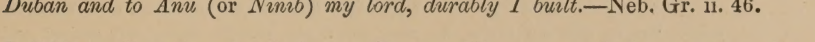
 , Bit ine(?) Anū sa Duban ana bil-ya essis epus; *a house . . . . Anu of Duban and to Anu* (or *Ninib*) *my lord, durably I built.*—Neb. Gr. ii. 46.

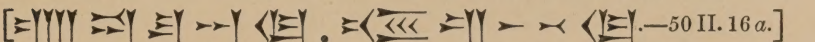
[ .—50 II. 16 *a*.]

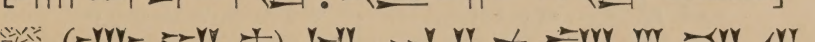
 .—54 II. 35 *c*.

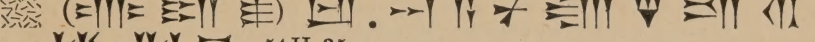
This may be read *Anū sa issiq iqribi*, "Anu who bestows firmness."

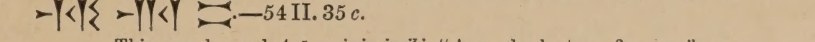
 .—54 II. 4 *c*.

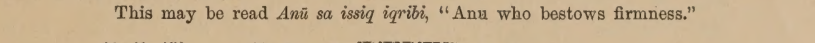
 .—Syl. 158.

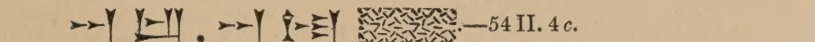
 .—Syl. 353.

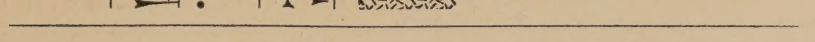
(U)B  .—Syl. 306.

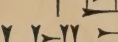
 .—Syl. 307.

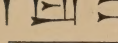
 .—Syl. 388.

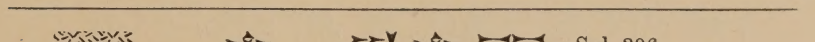
 .—Syl. 557 and 607.

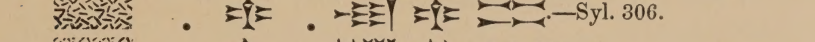
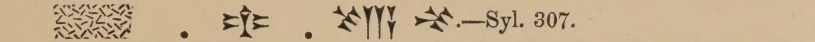
 .—Syl. 558.

 .—Syl. 608.

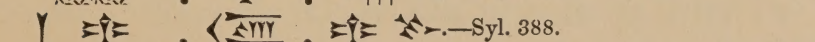
All these extracts from the Syllabary show us little more than that might be pronounced *up* and *ar*. They might also show that the meaning would be "dust," or "ruins," which I do not remember finding in the inscriptions; whereas  is often used as "regions," or "people," and I think always in the plural. See the following item:—

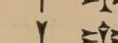
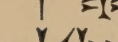
¶  , kiprat; *places* or *people.*

 , sa melam mu-su kiprati usaḫḫapu; *who, the fear of his name hath spread over nations* (or *countries*).—Tig. i. 41.

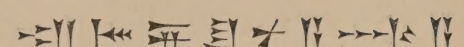
 , var.  , sar kissat kipráte; *king of the aggregate of nations.*—Sard. i. 35. See 12 BM 3.

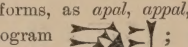
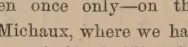
See also E.I.H. ii. 55.

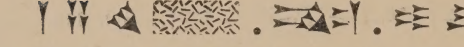
Var.  , "*people,*" in Sard. i. 76 and 86, but with some uncertainty.

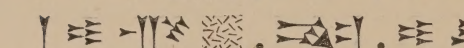
Dr. Oppert, in Exp. Més. p. 83, gives "the nose" as one of the values of  , comparing the Magyar *Orr.* I should be inclined to suggest the Hebrew אַף, and Chaldee אַנְפָּא, but have not met with this value. I find a note "  nose, Sard. ii. 15;" but the reference is wrong.

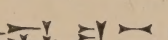
(E)B , isati; FIRE.

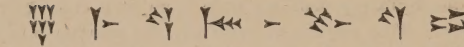

erani-sunu apal agur in isati asrup; *their cities I overthrew, I demolished, in fire I burned.*—Obel. 116.

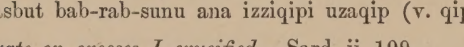
This sentence is repeated in the Inscriptions hundreds of times, with the same words, but in different forms, as *apal*, *appal*, and *attapal*,—*aggur* and *attagar*, and generally with the monogram ; instead of which we sometimes find , as in Sen. T. ii. 15; iv. 1: very rarely the phonetic *isati*, which I remember to have seen once only—on the unpublished block in the British Museum, which I call 3 Michaux, where we have at the foot of Col. 1,  , *ina isati iqalú*, "in fires they shall consume." is frequently found with the plural sign, as in Tig. viii. 66,  , *ina isati iqallú*, almost identical with the line in 3 Michaux. The Hebrew equivalent being , we should perhaps read *isi* when the noun is in the singular.

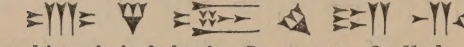
 —Syl. 473.

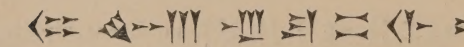
 —Syl. 474.

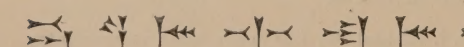
BA  , búa, *or* buhua.—E.I.H. ix. 61. See Verbs.

BB  , bab, *c.* babi, babani, *pl.* babatte, babáti, *pl. obl.* A GATE.

 , var. , DCC zabi asbut bab-rab-sunu ana izziqipi uzaqip (v. qipi); 700 *men about their great gate on crosses I crucified.*—Sard. ii. 109.

 , usaṣhira gimir babani; *I put around all the gates.*—Esar vi. 7.

 , miḫrit babi-sin; *before their gate.*—Botta 16ter 108.

 , zabi tilai in babatte sa er-su ana ziqipi lu uzaqipi; *men alive at the gates of his city on crosses I impaled.*—Sard. iii. 108.

BB , miḫrit babáti; *before the gates.*—39 BM 22 = Sen. Bit. iv. 4.

See also Botta 152,18=162; Neb. Yun. 71; 39 BM 24, &c., &c. The plural appears to have been *babi* and *babani*, as well as *babat*, in the oblique case *babáti* and *babatti*. We have in Nab. Brok. Cyl. i. 12, and in Sarg. 54; the former I suppose *babi-su*, the latter *babat-su*. In Nerig. i. 21, 30, the plural is made by repeating *Bab.*

In Neriglissar's Cylinder, i. 23, 29, we have the names of the four gates of Bit Zida:—

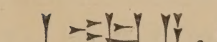
, *Gate of Rising Sun* or *East Gate.*

, *West Gate(?).*

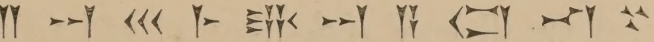
, *Water Gate.*

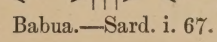
, *Royal Gate(?).*

The East Gate and the Water Gate I think I have correctly named; the others are mere guesses. See also the following names in E.I.H. ii. 51, 52:—Bab ḫilibu, Bab kuzbu, Bab Bitzida, Bab Bitsaggaṭu.

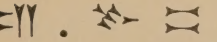
 .—Syl. 365.

¶ , bibi *or* biqas; *Supplicant.*

 , nibit Ṣin megir Anū nasat Yav, biqas ili; *announcer of Sin, worshipper of Anu, exalter of Yav, supplicant of the gods.*—Sard. i. 33; iii. 130. See Sh. Ph. i. 23. Doubtful.

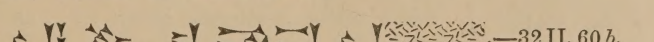
¶  , Búbu;—Bubá, Babua.—Sard. i. 67.

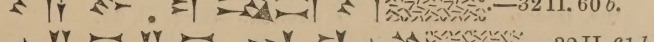
Búbu, a chief of the city of Nistun, the son of Bubá or Babua; he was put to death by Sardanapalus at Arbela.

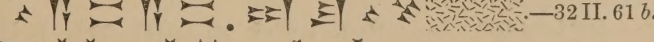
¶  , Bube; *a town of Susiana.*—Sen. T. iv. 51. Botta 145, 8 = 20; 152, 6 = 138.

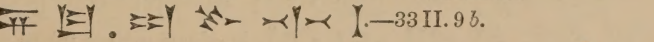
Bube was rendered tributary by Sargon with several other towns in Susiana, which were afterwards wholly destroyed in the seventh campaign [garri] of Sennacherib.

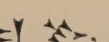
¶ , abba; Father or Grandfather.

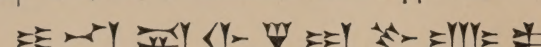
 .—32 II. 60 *b.*

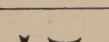
 .—32 II. 61 *b.*

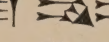
 .—33 II. 9 *b.*

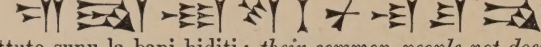
 .—33 II. 10 *c.*

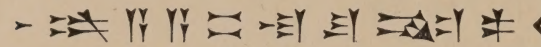
BB  , abbu; *hollowness.* Heb. בֻּבָה from בּוּב.

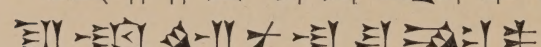
 , ina vassi-sa abbu usapsu; *in its foundation hollows were formed.*—Sen. Gr. 48.

 , abbi, &c., a verb, from *nabá.* See Verbs.

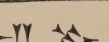
¶  , bani, *doing* or *doers.*

 , ṣittute-sunu la bani ḫiditi; *their common people not doers of evil.*—Sen. T. iii. 6.

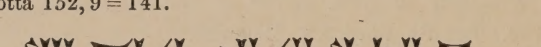
 .—E.I.H. vi. 39.

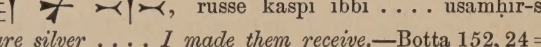
 .—E.I.H. ix. 38.

Both seem to signify "which enemies had not done before," but it hardly suits the context.

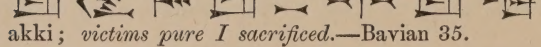
¶  , ibbu, *n.* ibbi, *g.* ibba, *ac.* ibbitu, ibbiti, ibbuti, *pl.* White, Pure.

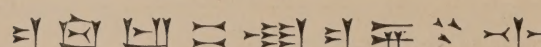
, 1604 bilat, 20 mana kaspi ibbu; 1604 *talents and* 20 *manehs of pure silver.*—Botta 152, 9 = 141.

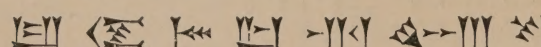
 , russe kaspi ibbi .... usamḫir-sunuti; *carved works of pure silver .... I made them receive.*—Botta 152, 24 = 168.

 , ziqqat kaspi ibbi va tamkabar namri; *chains of white silver and bright copper.*—Esar vi. 8. See Sen. T. vi. 3.

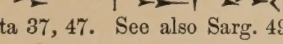
Ina lib ibba agarinni alatti-ya.—38 BM 3. See p. 16.

 , lu niquti ibbiti lu akki; *victims pure I sacrificed.*—Bavian 35.

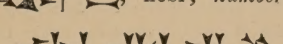
 , rukub ibbitu iz-zalmatti ḫuraz .... amḫar-su; *chariots white, images of gold .... I received.*—Sard. iii. 68.

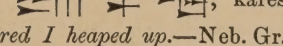
 , lu-niquti urriḫte ibbuti maḫar-sun akki; *victims of pure odour in their presence I sacrificed.*—Esar vi. 29.

¶ , *designation of some marked day.*

 , ina arḫi III. yom ab-ab.—Botta 37, 47. See also Sarg. 49.

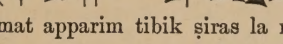
¶ , nebi; *numbered, told.* Heb. נִבְּהָ.

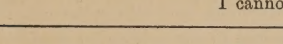
 , karesī dalītī la nebi astapak; *long beams(?) unnumbered I heaped up.*—Neb. Gr. iii. 26.

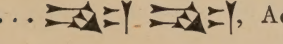
 , ṣimat apparim tibik ṣiras la nebi mamis karanum.—Neb. Gr. iii. 15.

I cannot see through this.—Cf. i. 20; ii. 30.

¶ .... , Accadian, *their.* Probably sounded *nen.*

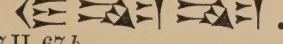
 , qati-sunu; *their hands.*—17 II. 68 *b.*

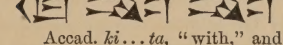
 , sepi-sunu; *their feet.*—17 II. 67 *b.*

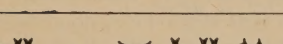
 .—13 II. 43 *b.*

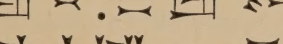
Accad. *ki... ta*, "with," and *nen*, "them," interposed. Assyrian *itti-sunu*, "with them."

BBB .—6 II. 4 *b.* List of Animals.

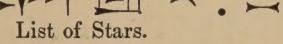
 .—49 II. 44 *c.* List of Stars.

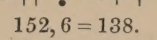
¶  , babbar, babbara; *rising.* Accadian.

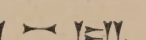
 .—39 II. 17 *c.* I understand by this that the Accad. , pronounced *babbara,* is equivalent to *Ẓit Shamsi*, "the rising of the sun."

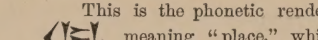
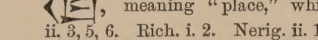
 .—39 II. 14 *c*; *i.e.* , pronounced *babbar*, denotes the sun when rising.

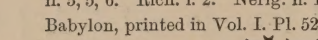
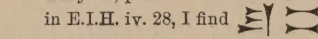
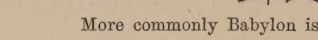
In this instance the word *azu*, "rising," is written with , which is usually pronounced *pi*, and the writer has put a small on the slab for the purpose of pointing this out. See p. 2 as to this value of .

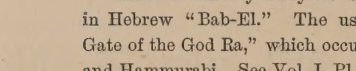
Dr. Opperf quotes  from a syllabary which I have not seen.

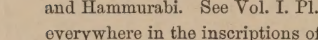
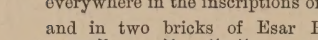
BBD  , Babdur; *a city of Susiana.*—Botta 145, 18 = 20; 152, 6 = 138.

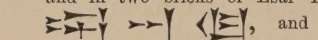
BBL  , Babilu; BABYLON.

This is the phonetic rendering of Babylon, and it is generally followed by , meaning "place," which is probably not pronounced.—See Neb. Gr. i. 7; ii. 3, 5, 6. Rich. i. 2. Nerig. ii. 16. Senkereh Brick, 2 and 7. On some bricks from Babylon, printed in Vol. I. Pl. 52, No. 6, l. 7, we have  ; in E.I.H. iv. 28, I find  , which is half phonetic.

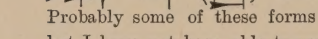
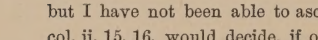
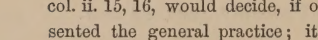
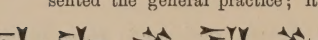
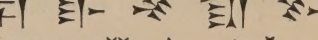
More commonly Babylon is written with ideograms, signifying "Gate of God," in Hebrew "Bab-El." The usual form is  , "the Gate of the God Ra," which occurs at least as early as in the bricks of Purnapuriyas and Hammurabi. See Vol. I. Pl. 4, No. 13, l. 11, and No. 15, l. 46. This is found almost everywhere in the inscriptions of Nebuchadnezzar and his successors. In E.I.H. iv. 47, and in two bricks of Esar Haddon figured in Vol. I. Pl. 18, No. 5 and 9, it is  , and in E.I.H. iv. 32,  . Probably some of these forms might signify Babylonia, and others the city only, but I have not been able to ascertain this. A passage in the cylinder of Neriglissar, col. ii. 15, 16, would decide, if one could be sure of the translation, and if this represented the general practice; it is as follows:—

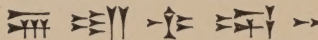


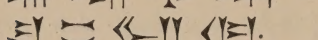
This I read *bit rabbu musabu sarruti-ya sa irziti Bab-el sa kirib Babilu;* I would render this "the palace, seat of my royalty of the land of Babylonia, which [palace] is in Babylon;" but I am by no means sure of the accuracy of the translation, or of its general applicability. Once I find  , which I would read *Bab-il* [E.I.H. v. 17], but this I suppose to be the name of one of the gates of Babylon. The form  occurs in the 4th line of Brick N. 4, in Pl. 8, Vol. I., and in a gem published by Grotefend. From the following line of a bilingual tablet, 13 II. 25*b*,—



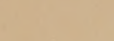
it would seem that the addition of *ra* was rather Accadian than Assyrian.

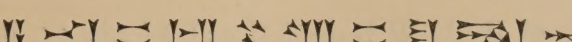
The form  or  is considered to mean the people rather than the place, but we find it with the suffix of place at l. 5 of Behistun, though with the determinative  , which may signify "people," as it differs from the determinative  , which preceded the names of all the other provinces of the empire of Darius. The monogram for people and suffix of place occur also in E.I.H. vii. 11, 48. It is still further abbreviated to  in l. 87 and 91, at Behistun.

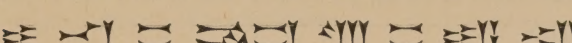
¶  , bibil, *sing.* bibli, *g.* biblat, *pl.* THE INTERIOR; DEEP FEELING; DESIRE, WISH, &c.

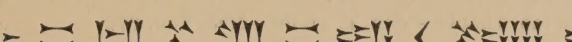


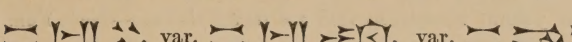
rube narame bibil libbi-kun; *of the prince chosen within your hearts.*—Tig. i. 19.

BBL  , biblat sati eluti; *in the midst of lofty mountains.*—Botta 154, 2 = 170.

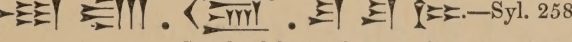
 , ana biblat libbi-su ittarru-su; *to the wishes of his heart they have replenished him.*—Tig. vii. 37.

 , ina bibil libbi-ya er epus; *in the fullness of my heart I built a city.*—Botta 153, 11 = 155.

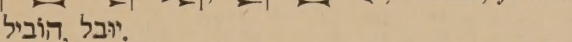
 , in biblat libbi-ya u tirẓi kap-ya [su-ya]; *in the wishes of my heart, and the force of my hand.*—Sard. i. 37.

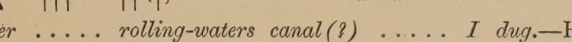
 , var. , var. in Sard. i. 39.

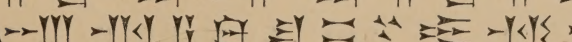
See also Botta 152, 11, 19 = 143, 163. Tig. vii. 14.

¶  .—Syl. 258.

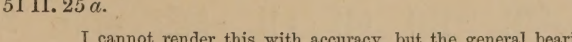
Completed from a fragment found recently.

¶  , babilat, *f. rolling (water).* Heb. יוּבַל, הוֹבִיל.

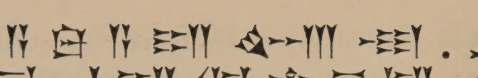
 , nahr ..... babilat mie kanik ..... lu aḥri; *the river ..... rolling-waters canal(?) ..... I dug.*—Hamm. i. 19. See יְבֻלֵי־מַיִם, Isa. xxx. 25.

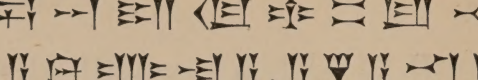
 , nahrtu istu nahr Zaba anta aḥri nahr babilat kanik sum-sa [mu-sa] abbi; *a river from the Upper Zab I dug, "Nahr babilat kanik" its name I called.*—Monolith *b*, l. 6, Vol. I. p. 27.

However doubtful the translation and sound may be, it appears that we have here the name of a canal. See also the following bit:—

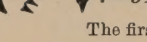
 —51 II. 25 *a*.

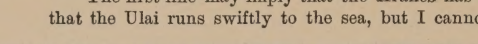
I cannot render this with accuracy, but the general bearing is certainly to the effect that the Tigris is, in its course, the messenger of fertility.

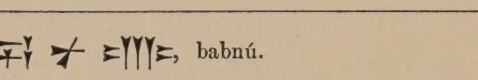
BBL  .—51 II. 27 *a*.

 .—51 II. 32 *a*.

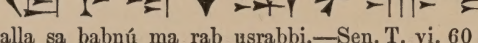
The first line may imply that the Araxes has its course in Babylonia, the second that the Ulai runs swiftly to the sea, but I cannot translate either with certainty.

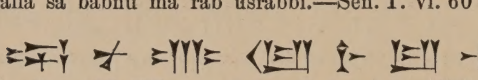
BBN  , babnú.

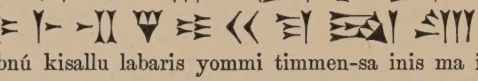

kisalla sa babnú ma rab usrabbi.—Sen. T. vi. 60 = Neb. Yun. 67.

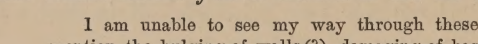

babnú kisallu labaris yommi timmen-sa inis ma itrura risá-sa.—Neb. Yun. 58.

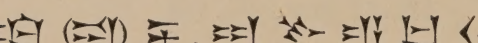
I am unable to see my way through these passages; the second appears to mention the bulging of walls (?), damaging of basement, and falling in of the summit of some palace owing to old age.—Cf. Esar vi. 17.

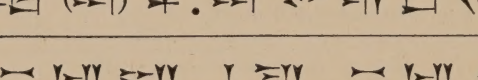
BBE  .—30 II. 18 *d*.

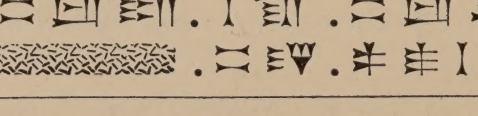
BBR  .—Syl. 661.

 .—Syl. 42.

¶  , Babarurai; *a petty province of Nairi*.—Sh. Ph. iii. 45.

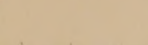
BBT  , bubuta, *ac.* bubute, *ob.* *Food, fruit, produce.* Heb. בִּיב.

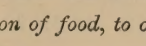
 , sunqa bubuta ḫusaḫḫa pagri ana matti-su laddi; *may the privation of necessary food heap up dead bodies in his lands.*—Tig. viii. 85.

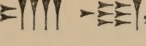
 , nisi Assur annate sa ta pan ṣunqi bubute ana

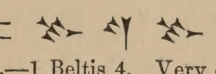
BBT mati saniate ana Rure eliuni utera-sunu; *the men of Assyria, those who, from privation of food, to other countries and to Ruru (?) had gone up, I removed.*—Sard. ii. 7.

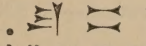
¶ , bubittu; *fertility, from the same root (?).*

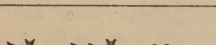
 , nibut bubittu; *announcing fruitfulness.*—1 Beltis 4. Very doubtful.

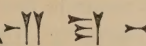
¶  , Babite; *a city of Zamua, south-east of Assyria.*—Sard. ii. 24, 27, 33, 34, 52. See Babutta of 18 BM 27.

¶  , ubbatu; *Destroy.* Heb. אָבַד. See Verbs.

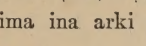

immatima ina arki yommi . . . narâ annâ . . . ina aben ubbatu; *if any one in after days . . . this tablet . . . on stone shall destroy.*—1 Mich. iii. 3. See also 2 Mich. ii. 11.

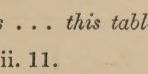
¶  . Ṭabitā; *the month Thebet.* Heb. טֵבֵת. See p. 50.

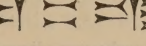
¶  .—Syl. 194.

BGB  , Bagmastā; *an Armenian god.*

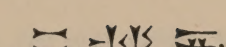
This name occurs in Botta 148,4=76, with that of Ḫaldia, another god of Urṣa, king of Armenia. It is not improbable that the name should be read *Bag maz dā*, in analogy with *Aḫura maz da.*

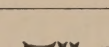
BGD  , Bagdatti; *of Bagdat.*

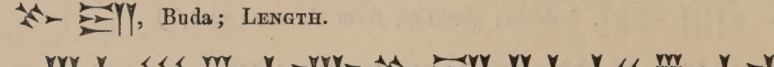
 , sa Bagdatti satu Mildisai masak-su akuṣ; *of Bagdat of Mount Mildis his skin* [*envelope*] *I cut off.*—Botta 146,13 = 49.

BGI  , Bit Bagaya; *a city of Armenia.*—Botta 147, 4 = 64.

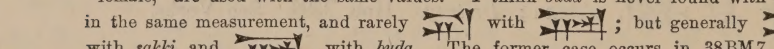
This town was captured by Sargina, and named by him Kar Yav. See the line in Botta which follows the one quoted.

BGN  , Bikni; *a country east of Assyria, bordering on Media.*—Botta 145, 6 = 18. Esar iv. 10. Tig. jun. 3, 38. 18 BM 20.

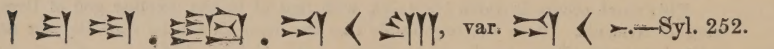
BD  , Buda; LENGTH.

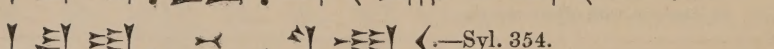
 , 354 in I hu buda 289 in I hu rapsi eqil [alib] ultu máme uselu; 350 *measures of length and* 289 *measures of breadth of earth from the water I raised.*—38 BM 16.

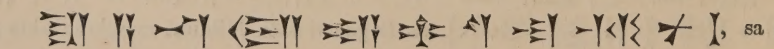
Buda is an Accadian word, composed of *bu*, "long" (see p. 63), and the possessive or adjectival *da*. In measurements of areas *buda* and *sakki* denote "length" and "breadth;" and, curiously enough, the words or signs , "male," and , "female," are used with the same values. I think *buda* is never found with *sakki* in the same measurement, and rarely with ; but generally with *sakki*, and with *buda*. The former case occurs in 38 BM 7, and 39 BM 19-20, and the latter in 38 BM 16, all in the same inscription. The former occurs in the three stones which I call Michaux, for the dimensions of the lands whose sale is recorded, and also in Sen. Gr. 51; the latter in Esar v. 22, 23. The only case I can find where and come together is in Sen. Gr. 45.

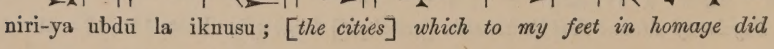
¶  .—51 II. 44 *b*.

In this Trilingual List of Classes of Persons, the Accadian column has *nuturda*, meaning "no-son-having;" the Assyrian has *la bud la sal*, which I should wish to read "neither man nor woman," *i.e.*, eunuch. *Bud* would be the preceding *buda*, the equivalent of . I should prefer to find in the line quoted to be an error for , "husband" (see 10 II. 9 *a*), but I have not at this moment opportunity to look at the original slab. *Nuturda* occurs in the three Michaux Inscriptions.—See p. 4.

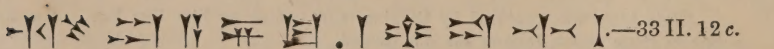
¶  , var. .—Syl. 252.

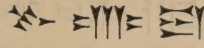
 .—Syl. 354.

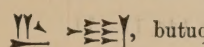
¶  , ubdū, *or* ardū; *Doing homage.* Heb. עָבַד.

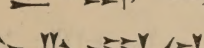
 , sa ana niri-ya ubdū la iknusu; [*the cities*] *which to my feet in homage did not submit.*—Sen. T. ii. 68.

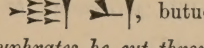
The parallel passage in Sen. B. i. 22 omits *ubdū*. This word might be read either *ubdu* or *ardu*; the Semitic analogies would imply *ubdu*, but in the inscriptions we find it usually written *ardu* without ambiguity. See p. 65.

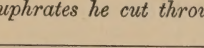
 .—33 II. 12 *c*.

BD  , Búda; *the Budïi.*—N.R. l. 18.

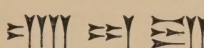
BDG  , butuqtu; *Perforation, Tunnel.* Heb. בְּתֻק.

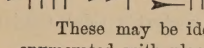
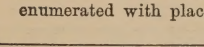
 , butuqtu ultu kirib Puratti ibtuqa; *a tunnel from within the Euphrates he cut through.*—Botta 151, 20 = 128.

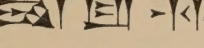
BDD  , Abdadana.—1 Pul. 8.

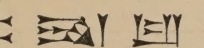
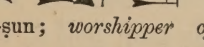
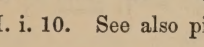
 , Bit Abdadani.—Tig. jun. 30.

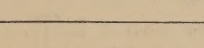
These may be identical; both appear to lie to the north of Assyria; they are enumerated with places believed to be in Armenia.

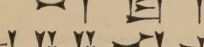
BDL  , pitluḫu; Worshipper. Ch. פִּלַּח.

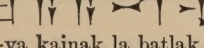
 , pitluḫu belut-ṣun; *worshipper of their godships.* Epithet of Nebuchadnezzar.—E.I.H. i. 10. See also pitluḫak with  in l. 39 and 50.

¶  , baṭlak *(with la)*; *I am unfailing.* Heb. בָּטַל.

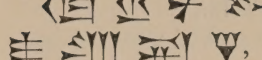
 , anaku ana Marduk batni-ya kainak la baṭlak; *I to Marduk, my lord, am steadfast and unfailing.*—Neb. Bab. i. 20. The same in Nerig. i. 17, with  instead of  .

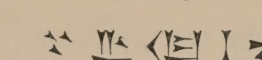
 , ana Bit Saggaṭu va Bit Zida la baṭlak; *to Bit Saggatu and Bit Zida I am unfailing.*—Nerig. ii. 12.

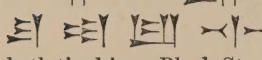
¶  , badiltu, *n.* badilta, *a.* baṭlúti, *pl. Interrupted.*

 , kazir kidinnut palbiki badiltu.—Sarg. 5.

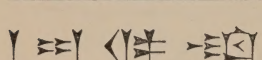
Dr. Oppert translates "j'ai revisé les lois de Baalbek qui avaient été alterées;" he is doubtful himself as to Baalbek, but the rest probably renders the meaning correctly, allowing for the use of the verb instead of the participle, as in the case of the other participles of the same sentence, which constitute "epithets of the king;" but one would expect to find *kazir* used in the sense of "breaker" or "violator" of the laws.

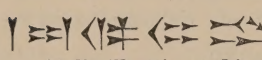
BDL  , kidinnuṣṣun [kidinnut-sun] badilta utir asru-ssa; *to the interrupted legislation I restored its place.*—Botta 144, 11 = 11.

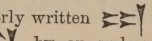
 , zaddukki-sunu baṭlúti utir asru-ssun; *to their interrupted laws I restored their effect.*—Botta 152, 5 = 137.

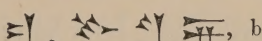
 , ṣimat daráti dika-sunu baṭluti ukin.—Black Stone iv. 28.

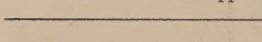
I do not understand this line, though from the context I think the intention must be similar to that of the preceding.

¶  , Abdili'ti; *a king of Arvad.*—Sen. T. ii. 49.

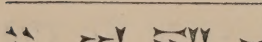
BDM  , Abdimilkutti; *a king of Sidon.*—Esar i. 14, 40, 50.

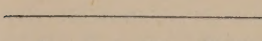
The variant reading proves that *mil* was one of the values of . Sir H. Rawlinson believes the name to be *Abed Melcart.* Mr. Talbot ingeniously suggests that the name was *Abdistarte*, properly written  , and that was made by an unlearned scribe, who mistook the special value of the polyphone.

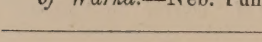
BDN  , Buduel; *King of the Ammonites.*—Pl. 48, Vol. I. l. 7.

¶  , budni; *Timber used in building palaces or temples.*—Botta 152, 15 = 159. Sen. Gr. 57. Gold. Tab. 14. Brok. Obel. ii. 15. St. 18.

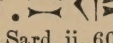
Dr. Oppert thinks it is the *Pistachio.*—Exp. Més. p. 347.

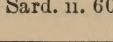
¶  , Budanai; occurs in a mutilated passage.—Tig. jun. 53.

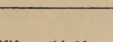
¶  , Abdanai; *a province of Nairi.*—Sh. Ph. iii. 57.

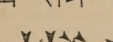
¶  , Bidinnum; *a minor god, whose seat was the city of Warka.*—Neb. Yun. 32.

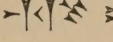
BDR , Bidirgi; *a mountainous province in Armenia.*—Sard. ii. 60.

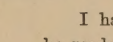
¶  , ibdiru; *Freedom.*

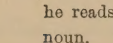
 .—13 II. 16 *a*.

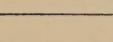
I have made a note that the above meaning is given by Dr. Hincks, and that he reads as the Accadian root, with the prefix denoting a derived noun. I do not remember where I found it. In l. 19 *a* I read  , *ana ibdiri-su kaspa ismu*, "for his freedom he deposited silver."

BHI  , bu'i; *Search.* Heb. בָּעָה, *to seek.*

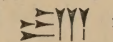


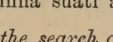


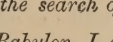
 , ana bu'i teminna suati aslata sannai [mui] ḫiṭṭatā sa Nabukudruzur sar Babel aḫṭuṭ; *for the search of that platform the three years diggings of Nebuchadnezzar, king of Babylon, I dug.*—Nab. Br. Cyl. ii. 52.

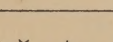
BHL  , Bahlu; *King of Tyre.*—Pl. 48, Vol. I. l. 1.

Bahlu terminates two proper names in N. Div. ii. 93, 94,—*Matinu-bahlu*, of Arvad, and *Adunu-bahlu*, of Sizanai (erroneously printed *Adura* in p. 21), and one, *Ammebahlu*, in Sard. ii. 118; all from בַּעַל, "a lord."

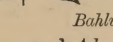
¶  , Buhli; *King of* , *Upridissa. (Aphrodisium, in Cyprus.)*—Pl. 48, Vol. I. l. 13.

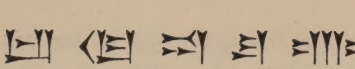
¶  , bahlat, *pl. c.* bahláti, bahulátu, *pl.* PEOPLE.

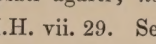
 , sa . . . bahlat Bel ultanppiru; *who ruled over the people of Bel.*—Tig. i. 33.

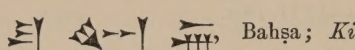
 , iltanapparu bahlat Bel; *he ruled over the people of Bel.*—Sarg. 35.

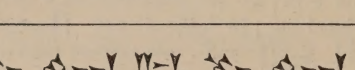
The same phrase in Botta 37, 42; 42, 59. See also 39, 83; 43, 104. Sen. Gr. 38.

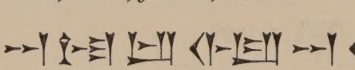
 , mustesir bahláti Bel; *guide of the people of Bel.*—Neb. Gr. i. 3.

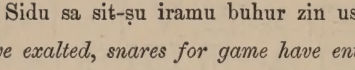
BHL  , ipkidu bahulátu-su kima napsati agarti; *he regards (*or *watches over) his people as precious lives.*—E.I.H. vii. 29. See infrà baḥulate, p. 81.

BHṢ  , Bahṣa; *King of the Ammonites, son of Ruḥub.*—N. Div. ii. 95.

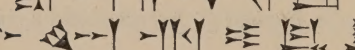
BHR  , buhur, *c.* buhri, bahri, *g.* Pit, Snare. Heb. בּוֹר.

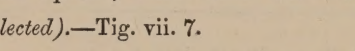
 , Ninib va Sidu sa sit-ṣu iramu buhur zin usatlimu-su; *Ninib and Sidu, who his feet have exalted, snares for game have entrusted to him.*—Brok. Obel. i. 1.

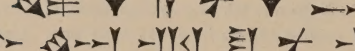
 , sa Asur va Ninib .... epis buhri iqisuni; *which Assur and Ninib ... making snares, had entrapped* (or *collected).*—Tig. vii. 7.

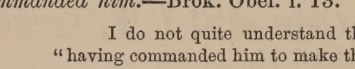
 , ḥarsánu saqútu epis buhri-sunu ikbiuni-su; *forests dense, to make their snares having commanded him.*—Brok. Obel. i. 13.

I do not quite understand the last quotation; perhaps the meaning may be, "having commanded him to make the dense forests snares for game."

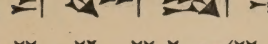
 , epis bahri ikbuni; [*Ninib and Sidu*] *to make snares having commanded.*—44 BM 22.

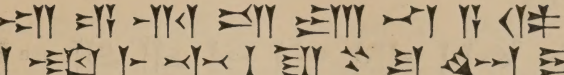
¶  , buhári; Graces. Heb. בָּהִיר.

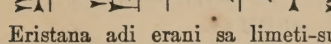
 , lisbá buhári; *may (its) graces abound.*—Oppert's Harem Insc. l. 4. Exp. Més. p. 333.

 , aḥratas yommi ina ṭub gabi va buhári garbu.—Sarg. 44.

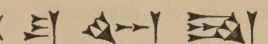
I cannot understand this; another word follows, which is half obliterated.

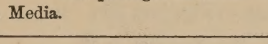
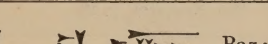
BHT  , Baït-ili.

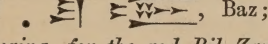
 ,
Eristana adi erani sa limeti-su sa Baït-ili; *Eristana with the cities of its neighbourhood, of the country of Beth-ili.*—Botta 147, 8 = 68.

 , sar Baït-ili; *king of Beth-ili*; epithet of Shalmaneser.—N. Div. i. 6. 12 BM 8 *a*.

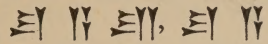
The passages in Botta which precede and follow the one quoted refer to towns in Media.

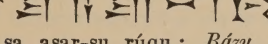
BZ  , Baz; *a city in which Nebuchadnezzar built Bit Kugina, for the god Bil Zarbi.*—Neb. Gr. ii. 48.

¶  (v. ), Bázu, *n.* Bázi (var. Bázi), *obl.*

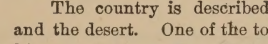
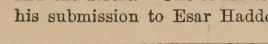
 , Bázu nagú sa asar-su rúqu; *Bázu, a country whose place is remote.*—Esar iii. 25, 27, 29.

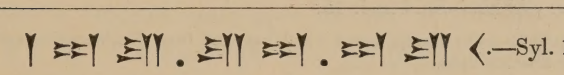
The country is described as beyond Hazu (Qu. Gaza, in Atropatene of Pliny) and the desert. One of the towns is called *Yadi'*, whose chief, named Laile, was, upon his submission to Esar Haddon, made king of Bázu.

¶  .—Syl. 127.

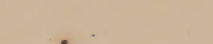
BZA  , baziáti; *Elephants?* See Journ. R. Soc. Lit. 1861, p. 146. Obel. Epig. 4.

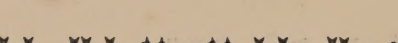
Tribute brought from Egypt; the Heb. בְּזִז would indicate some predacious animal; or this may be an animal living in muddy and marshy places, from בִּצָּה; possibly the hippopotamus.

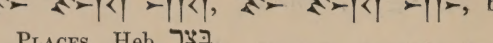
BZZ  , bazza (var. ), *as rubbish.* Heb. בּוּז, בְּזָה.

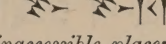
 , sa istu yommi ruqúti imú tilanis kirbu-ssu bazza issapku; *which from days remote lay in heaps, its bulk as rubbish was piled up.*—Senk. Cyl. i. 15.

I think the termination *a* might indicate an adverb, as in Arabic. See also *bela*.

BZR  , buzri, buṣrat; INACCESSIBLE PLACES. Heb. בְּצֹר.

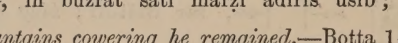
 , ina buzri nanzuzu; *in inaccessible places were deposited.*—40 BM 41.

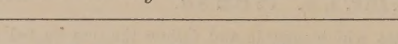
 , in buzrat sati marṣi adiris usib; *in the inaccessible parts of rugged mountains cowering he remained.*—Botta 145, 6 = 41.

BZT  , Buztuz.—Tig. jun. 31.

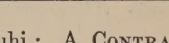
One of many regions in the far East. See Araqutta, p. 53.

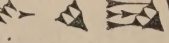
BḪ , buḥi; A CONTRACT, BARGAIN.—R.

 , ina buḥi ittisi; *he borrowed on a bargain.*

 .—15 II. 40 *a.*

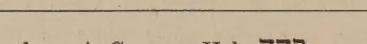
¶ , puḥu; A CHIEF. Heb. פַּחָה.

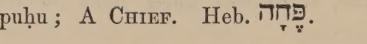
 .—38 II. 72 *a.*

¶  , Abḥa.—Sh. Ph. i. 49.

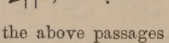
One of twenty-seven strong towns which revolted from Shalmaneser, and were recovered by Shamas Phul.

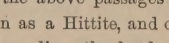
, abḥa *or* ṭaḥa; *Unpolluted.*

 .—Birs i. 6.

 .—E.I.H. i. 11.

Assyrian students are aware that these phrases are identical, and epithets of Nebuchadnezzar. Mr. Talbot translates them "blameless priests;" Dr. Oppert, "le roi-vicaire, jugeant sans injustice;" Dr. Hincks reads *ṭaḥa*, the Arabic طاح, and translates "the priest-king unpolluted."*

BḪA  , Baḥiani.—Sard. ii. 22; iii. 57, 58.

In the above passages I find "the son of Bahian,"  , set down as a Hittite, and one of the kings of Hanirabbi (Oppert reads Khanigalmit); in the same lines the land of Bit Bahiani is mentioned, as not far from Carchemish.

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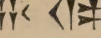
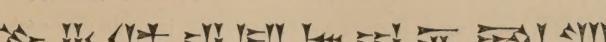
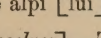
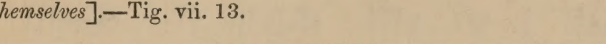
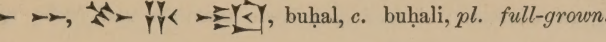
* These last sheets have been prepared and sent to press in the country, away from books of reference; I am aware that the translations given do not furnish the last words of the gentlemen named, but will return to the subject under the head of *Sakkanaku*.

BḪD  , puḫade; *timid.* Heb. פַּחַד.

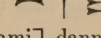

puḫade alpi [lui] nabnit libbi-sunu; *the timid cattle, offspring of their loins* [or *of themselves*].—Tig. vii. 13.

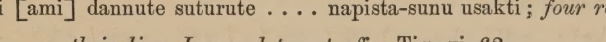
BḪL  , buḫal, *c.* buḫali, *pl. full-grown.* Rabb. בּוּחָל.

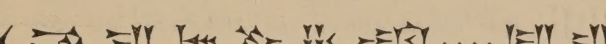

rími [ami] dannute suturute .... napista-sunu usakti; *four reems strong and fine .... their lives I caused to cut off.*—Tig. vi. 62.

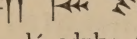
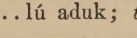

X amṣi buḫali ... lú aduk; *ten buffaloes(?) full-grown I killed.*—Tig. vi. 70.

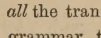
The first quoted passage has been rendered, nearly as I have given above, by *all* the translators; but it seems to be quite as natural, and it is more in accordance with grammar, to read as the sign of the genitive case than to consider it a numeral; and to translate "of fine strong reems I took away their lives."

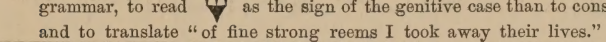
¶  , baḫulati; People.

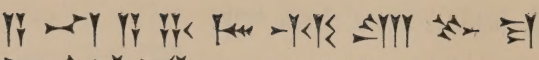

baḫulate er Ḫirimme nakiri aqṣi; *the men of Ḫirimmu, rebels, I cut off.*—Sen. T. i. 56. The same with var. , aqṣu, in Sen. Gr. 19.

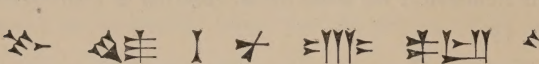

nisi Bit-Yagin va ili-sunu adi baḫuláte sar Elam aslulu; *the people of Bit-Yagin and their gods, together with the men of the King of Elam, I carried off.*—Neb. Yun. 26.

See also Sen. T. iii. 66. There is clearly no difference between this word and the  and  in p. 77.

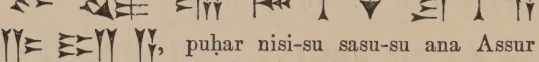
BḪR  , buḫar; Intention, Plan, Choice. Heb. בָּחַר.

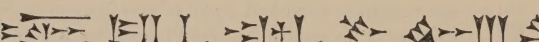

ḫarran mati-su usappiḫ va uparrir buḫar-su; *I laid open the roads of his provinces and broke up his plans.*—Sen. T. iv. 42.

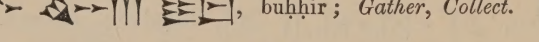
BHR  , ana aḫai ikrubu va buḫar-sunu innindu; *to each other they approached, and proceeded to their decision.*—Sen. T. v. 42.

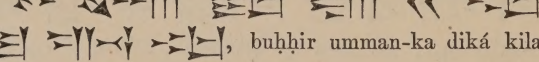
 , buḫar-sunu usappiḫ va uparrir -ra matsunu; *I laid open their intention and broke up the* *of their country.*—Bavian l. 39.

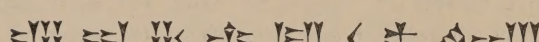
In the following line the word must have a very different meaning,—some article of property worth carrying off, perhaps some manufactured articles, from the Syriac *pehar*, "to fashion:"—

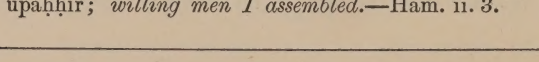
 , puḫar nisi-su sasu-su ana Assur urá; *the goods of his people, their property, to Assyria I sent away.*—17 BM 11.

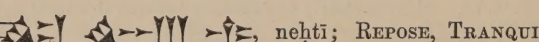
¶  .—Syl. 398.

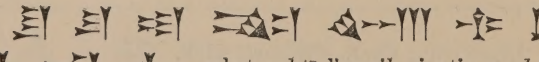
BḪS  , buḫḫir; *Gather, Collect.* See Verbs.

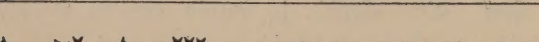
 , buḫḫir umman-ka diká kilat-ka; *collect thy army, strike thy tents.*—Sen. T. v. 23.

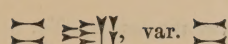
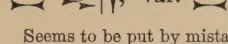
BḪT  , abḫatī; *willing, ready.* Heb. אָבָה.

 , nisi abḫatī lu upaḫḫir; *willing men I assembled.*—Ham. ii. 3.

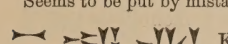
¶  , neḫtī; Repose, Tranquillity. Heb. נוּחַ.

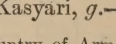
 , subat neḫtī l'usesib sinati; *a place of rest I caused them to inhabit.*—Ham. ii. 9.

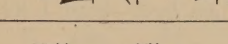
¶  , Baḫtar; *Bactria.*—Beh. 6. N. R. 12.

BI  , var.  , Biya, *v.* Biayae.—Sard. ii. 97.

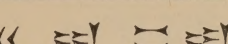
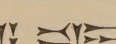
Seems to be put by mistake for the following name, and is so read by Dr. Oppert:—

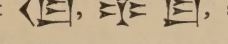
 , Kasyari, *g.*—Sard. i. 106; ii. 16; iii. 109. Obel. 52.

A mountainous country of Armenia, near the sources of the Tigris. For the pronunciation here set down, see Syl. 683–4, in p. 63. The name is phonetically given  in Tig. i. 72.

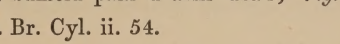
¶  , búya.—Obel. Epig. 4.

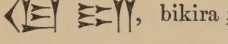
Some article of tribute from Ṣuḥa. Sir H. Rawlinson suggests that Ṣuḥa may be Shoa, on the Euphrates.—Ezek. xxiii. 23. The modern Zuwyâ(?).

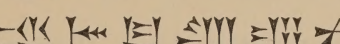
¶  , var.  .—Syl. 188.

BK  , arki, arku; *behind, after.*

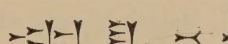
, imnu sumelu pani u arki uba'i; *right, left, before, and behind, I sought.*—Nab. Br. Cyl. ii. 54.

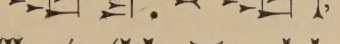
 , hagá sa anku epusu ... arki sa ana sar aturu; *this is what I did, after that I became king.*—Beh. 11.

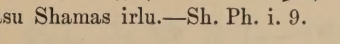
BKR  , bikira; *Camel(?).* Heb. בִּכְרָה.

 , kurunnu bikira zurra-sun nisakni gulá eli-sunu [muḥḥa] usakin.—Esar vi. 39.

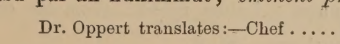
I think this passage records the erection of figures of animals, and the placing of something upon them. Dr. Oppert makes no attempt to render it; Mr. Talbot makes a suggestion or two, which he admits to be doubtful. The slab is not very legible.

BKS  , bikasu(?); *high, eminent(?).*

 , sanudi bikasu Shamas irlu.—Sh. Ph. i. 9.

 , rub bikasu pal an-nukimmut; *eminent prince, son of* ....—2 Pul. l. 2.

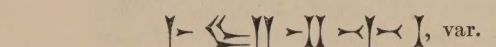
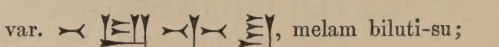
Dr. Oppert translates:—Chef ..... fils du dieu de Nukimmut. See also Sard. i. 2.

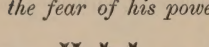
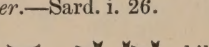
 , madatu bikasu askun musamma; *a high tribute I prescribed.*—N. Div. ii. 24.

The versions attempted are mere guesses.

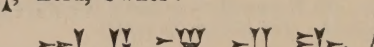
BL 𒁹𒌋, bil; Lord, Governor, Owner. Also, Together with; To.

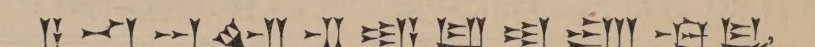
The following variants show the sound of 𒁹𒌋, as a monogram:—

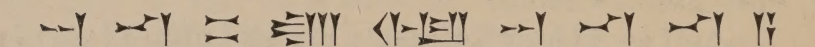

, var. 
, melam biluti-su; *the fear of his power.*—Sard. i. 26.

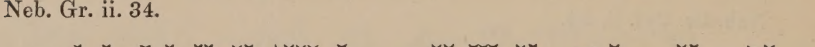

, var. 
, bilaku; *I am lord.*—Sard. i. 32.

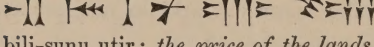
¶ 𒁹𒌋, Lord, Owner:—


, Asur bilu rabu; *Assur, great lord.*—Tig. i. 1.


, ana Yav bili-ya lu attaqqi; *to Yav my lord I sacrificed.*—Tig. viii. 10.

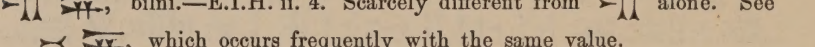

. Nabi va Naná bile-a; *Nebo and Nana my lords.*—Neb. Gr. ii. 34.

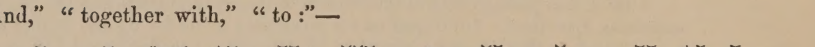
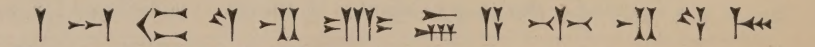

, kasap eqili [alibi] er sátu ... ana bili-sunu utir; *the price of the lands of that city ... to their owners I gave back.*—Sarg. 41.


, bele; *lords.* See p. 92.

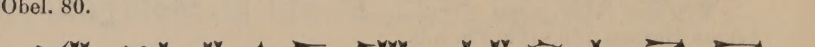
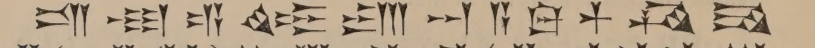
¶ 𒁹𒌋
, bilni.—E.I.H. ii. 4. Scarcely different from 𒁹𒌋 alone. See
, which occurs frequently with the same value.

¶ "And," "together with," "to:"—

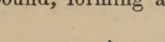

, Marduk-bil-uṣáti adi zabi bil-ḥiddi sa itti-su; *M. together with the rebellious men who were with him.*—Obel. 80.

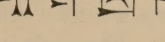

(var. 
), istu ebirtan nahr Vastiggar adi Libnana u habba rabte; *from the crossing of the Tigris to Lebanon and the great sea.*—St. 8.

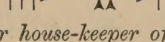
Sometimes used as a verb, "to rule," or "govern:"—

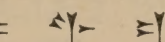

, var. 
, sa naphar kissat nisi ibilu; *who many bodies of men hath ruled.*—Sard. i. 36.

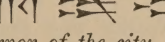
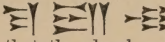
BL in a compound, forming a Title or Occupation :—

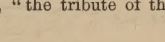
 , bil-rukubi; *charioteers.*—Sen. T. ii. 30, 81.

 , lú bil-bit sa bit-Ada; *or house-keeper of the house of Ada.*—3 Mich. iii. 8.

 , Uppiz (or Arpiz) bil-er sa er Partakka; *Arpiz, governor of the city Partakka.*—Esar iv. 19. See Botta 147, 1 = 61.

See  , Sard. iii. 93; showing that the plural ended with *t*; we might, perhaps, read this phrase *madatu sa paḫâte*, "the tribute of the governors."

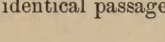
 , paḫâti eli-sunu istakkanu; *governors over them he placed.*—Botta 16ter 88. The almost identical passage in Botta 145, 10 = 22, has  .

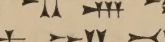
 , eli bil-ṣalime-su nis Elam naḫarratâ adbuk; *on his chamberlains, men of Elam, fear I left.*—Sen. T. iii. 61.

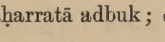
Chamberlain = master of the staircase. See Heb. סֹלֵם,

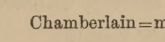
in a compound, designating personal Character or Quality :—

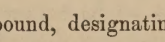
This is a common idiom in Hebrew and Arabic. See בְּעַל טְעֵם, "lord of counsel," Ezra iv. 8; translated "Chancellor" in our Bible.

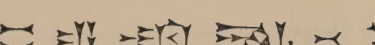
 , bil-ḫiddi aduk; *the rebels* [*lords of rebellion*] *I slew.*—Botta 145, 23 = 35. See Obel. 30.

 , bil-age; *the sovereign* [*holder of crown*].—Tig. i. 5.

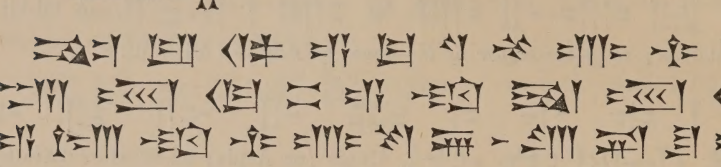
 , bil ade; *holder of a creed.*—Sen. T. ii. 70 (see p. 18).

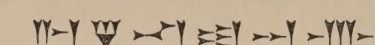
 , bil-quti; *builders* [*holders of the measuring line*].—Sen. T. vi. 46.

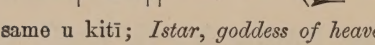
Perhaps we have this word in the six-line brick of Nebuchadnezzar, published by Dr. Oppert, in the Exp. Més. p. 266:  , *bilqu mudninnú*, "mighty architect." The brick was lost in the Tigris.

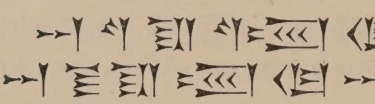
¶ 
belit, bilat, *c.* bilṭi, *obl.* Lady, Goddess.

I put *bilat* here on account of the direct connection with *bil*, though not written with 𒀭𒊩.

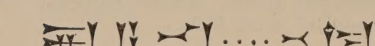

kullude kutummútī sa Istar Warka belit Warka ellitī uter asru-ssun; *to the vessels golden of Istar of Warka, the lady of Warka the lofty, I restored their place.*—Neb. Gr. ii. 52.


ursanat rubi rabbi bilat gapli u taḫazi; *chief of the great deities, lady of war and battle.*—1 Beltis 5.


Istar bilat same u kitī; *Istar, goddess of heaven and earth.*—1 Mich. iii. 22.

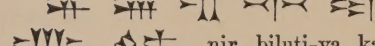

Shams sa Senkereh bilat sa .... bilat sa Warka, Naná; *the sun-god of Senkereh, the goddess of .... goddess of Warka, Naná, &c.*—Neb. Yun. 31.

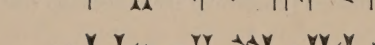
The monogram 𒍣, with and without 𒀭𒊩, is frequently used for *belit* or *bilat*. See 2 Beltis 1, 6. Neb. Yun. 31. Nab. Br. Cyl. ii. 40, 48; iii. 29, 48.

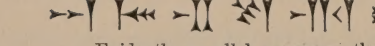

bit ana ... bilti-ya; *a house for ... my goddess.*—Neb. Gr. i. 32.

See also E.I.H. iv. 45, 52.

¶ 𒀭𒊩 𒀭𒈾𒀭, biluti; Power, Lordship.


nir biluti-ya kabta eli-su ..... ukin; *the yoke of my power heavy upon him I laid.*—Tig. ii. 54. See l. 93.


.—Monolith l. 5.

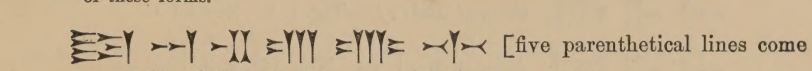
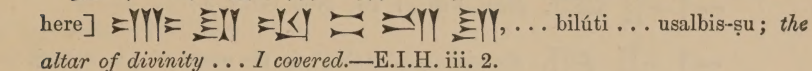

.—Obel. 9.

Evidently parallel passages; the first is an epithet of Marduk; the second of gods whose names are obliterated. The meaning may be "god" (or gods) of pastoral power; Heb. רֹעֶה.

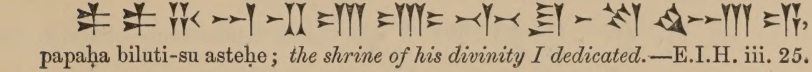
BL

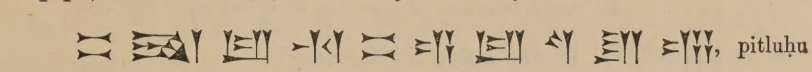
I do not remember *bilut* written with 𒁀𒆗 in any other case than the genitive. I add here some quotations containing the same word in different cases, and variously spelled:—

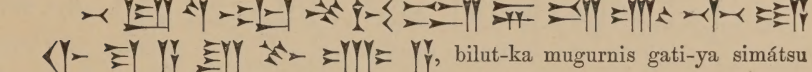
Probably the especial divinity of 𒀭𒀭𒁀 𒁀𒆗 𒉿𒉿𒉿 is intended by the last of these forms.


[five parenthetical lines come here]  , . . . bilúti . . . usalbis-ṣu; *the altar of divinity . . . I covered.*—E.I.H. iii. 2.

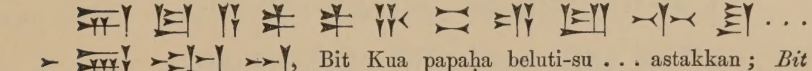
I have transcribed the hieratic character which means probably "altar," by the cursive character which represents it on the Cylinder of Kerr Porter; Dr. Oppert makes it .

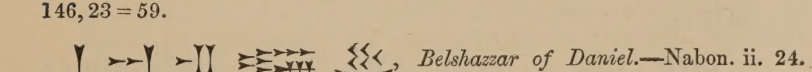

papaḫa biluti-su asteḫe; *the shrine of his divinity I dedicated.*—E.I.H. iii. 25.

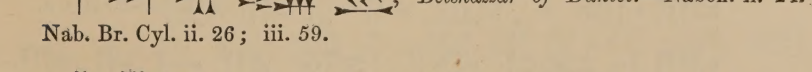
 , pitluḫu belut-ṣun; *worshipping their divinity.*—E.I.H. i. 10.

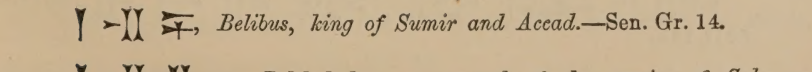
 , bilut-ka mugurnis gati-ya simátsu búa.—E.I.H. ix. 59.

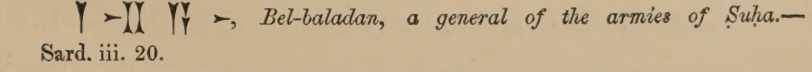
I cannot see through this; the meaning of *simat*, though a word of frequent occurrence, does not appear to be ascertained. It may be a "type," "emblem," or "monument;" some object "set up," from שִׂים. Perhaps we may vaguely look at the passage as expressing a prayer that the manifestation of Marduk's divinity may come largely to the hands of his votary (for the adorning of Babylon).


Bit Kua papaḫa beluti-su . . . astakkan; *Bit Kua, the shrine of his godship . . . I erected.*—Birs i. 17.

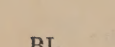
¶  , *Belshazzar, king of Kiseṣi.*—Botta 146, 23 = 59.

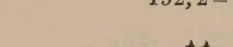
 , *Belshazzar of Daniel.*—Nabon. ii. 24. Nab. Br. Cyl. ii. 26; iii. 59.

 , *Belibus, king of Sumir and Accad.*—Sen. Gr. 14.

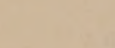
 , *Bel-baladan, a general of the armies of Ṣuḫa.*—Sard. iii. 20.

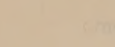
BL

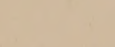
 , *city of Niffer.*—Sen. T. i. 38. Sen. Gr. 13. Botta 152, 2 = 134.

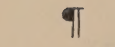
 , *Bilzite, a province near the river Arzania.*—N. Div. 42, 43, 45, 65.

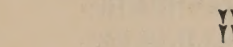
Maps of Armenia have the name Arzen at the sources of the Tigris.

 , *the god Bel(?).*—Tig. i. 3. Bavian 1.

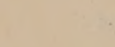
 , *idem.*—Birs i. 16. Neb. Gr. i. 3.

 , *the moon-god "Sin," in the name of Sennacherib:*— .—Sen. T. i. 1.

¶  , bilsute.

 , ḫadin bilsute-sunu.—Sarg. 4.

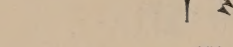
Dr. Oppert translates "J'ai soutenu les faibles parmi eux" (?).

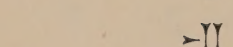
 . Determinative of *Season.*—R.

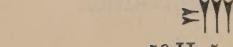
.—Syl. 287.

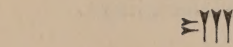
It is not usual to give the sound of *in* to when an initial; but I think we must read *ingar* here, from נקר, "to dig;" the nasal not being assimilated, as it is in *ikkaru* in the third column. The meaning of being "foundation," this line appears to be a sort of simple explanation, like that of our own old spelling-books, where we find such dictionary-work as "Bell, to ring."

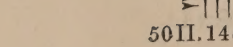
.—Syl. 656.

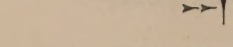
 .—Syl. 283.

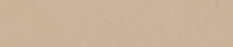
 .—9 II. 9 *b*.

 .—32 II. 11 *c*.

 .—50 II. 5 *a*.

 .—50 II. 6 *a*.

 .—50 II. 14 *a*.

 , *i.e.* 29th name of .—55 II. 45 *b*.

BAL , palu, *n.* pale. *obl.* A YEAR, TIME, LIFE.

For the sound of , cf. Botta 23. 15, , and 39, 82, , parallel passages; and see . , 28 II. 61 *d.* I believe that means primarily "passing," or "flowing," and consequently "life," "time."

, ina maḫri pali-ya; *in my first year.*—Obel. 26.

, in maḫre pali-ya; *in the first of my years.*—New Div. i. 14.

, in sanute pali-ya; *in my second year.*—Obel. 32.

, Assur ... liskipa pal-su; *may Assur ... cause his time [life] to be extinguished.*—Sen. T. vi. 73.

, ultu ris sarruti-ya adi XV pali-ya; *from the beginning of my reign to my 15th year.*—Botta 145, 11 = 25.

, ultu yom ulluti adi pale Nabupaluẓur; *from remote days to the time of Nabopolasar.*—E.I.H. vii. 9.

, ina pale-a; *in my time.*—Senk. Cyl. i. 17.

, ina pale sarri maḫri; *in the time of a former king.*—Nerig. ii. 1.

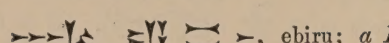
, adi pale Nabu-im-duk .... la innamru; *to the time of Nabonidus they had not been seen.*—Nab. Br. Cyl. ii. 31.

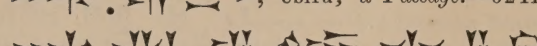
It has been shown that the Accadian *im-duk* signifies "glorious" [im=glory, duk=having], the exact equivalent of the Semitic *nahid.* (Cf. Heb. נָהוֹד, and Arabic نهيد). Nabuimduk would consequently be read Nabunahid. See Arioch and Belshazzar, p. 6.

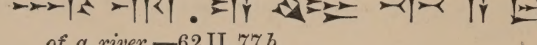
, nuḫse va barre ana pali-ya lisruku; *prosperity and plenty to my time may they grant.*—Tig. viii. 28.

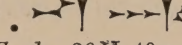
See also Nab. Brok. Cyl. ii. 47. Birs ii. 21. Rich ii. 20. Senk. Cyl. ii. 20.

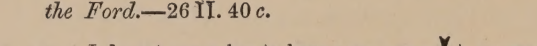
BL A Passage or Crossing :—

 , ebiru; *a Passage.*—62 II. 74 *b.*

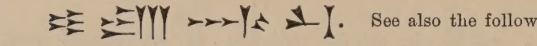
 , ebirti nahr; *Passage of a river.*—62 II. 77 *b.*

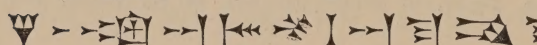
 , napalkutā; *the place crossed, the Ford.*—26 II. 40 *c.*

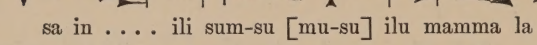
I do not remember to have seen so employed in any historical document, though it occurs as a verb, with phonetic complement. See for *itapalkit*, "he crossed over," Sard. ii. 16, 24, with the variant reading of  . See also the following :—

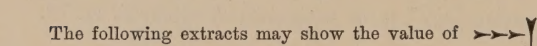

sa in .... ili sum-su [mu-su] ilu mamma la ippalkit; *whose name, in the rank of the gods, a god has never disregarded.*—Sard. i. 9.

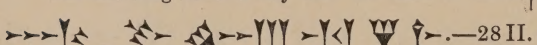
The following extracts may show the value of , as "passing :"—

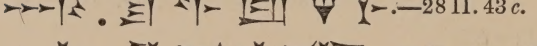
 .—28 II. 40 *c. A woman's breath.*

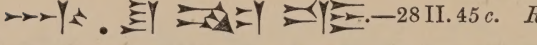
 .—28 II. 43 *c. The menses (?).*

 .—28 II. 45 *c. Rowing (?).*

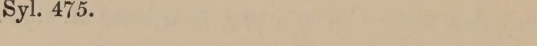
BiL  .—Syl. 475.

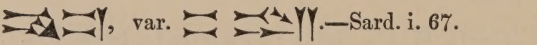
 , var. .—Sard. i. 67.

¶  . Seems to mean *new*, or *another*, in the following passage :—

 , dur bil ta vasse-su adi gablubi-su arzip; *a new fortress from its foundation to its summit I built.*—Sard. ii. 3.

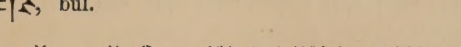
This is said immediately after recording the demolition of an old fort. I have never seen the word so used elsewhere.

¶  , bil.

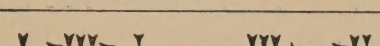
 , gimus bil ambatera ṭub temuqi temin va bit ussé-su addi.—Sarg. 51.

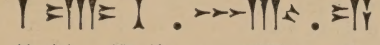
I do not understand this. Dr. Oppert reads "qui renvoie les nuées humides, et met les fondations de la ville et de la maison."

BuL , bul.

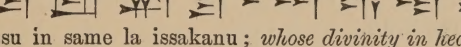

bul annir gimirta va iẓẓuri [ḫu] same; *all the beasts of the field and the birds of heaven.*—Tig. vi. 82.

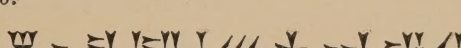
Version offered by Sir H. Rawlinson with great hesitation, so far as the first clause is concerned.

 —Syl. 170.

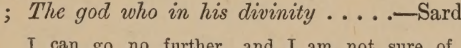
 —Syl. 171.

BLu , , balu, belu; Power.

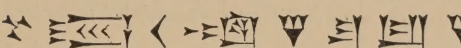

sa balu-ssu in same la issakanu; *whose divinity in heaven hath not remained.*—2 Beltis 6.


Ilu sa in balu-su isbar same irẓiti [kitī] nukutṣu munirbu; *The god who in his divinity* . . . . .—Sard. i. 3.

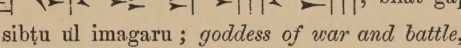
I can go no further, and I am not sure of the reading; one copy has , so that *isbar* cannot be a verb. Dr. Oppert's version is "le dieu sans lequel on ne dispose pas .... du ciel et de la terre."

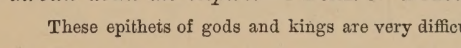

bilat gapli u taḫaẓi sa balu-sa in bit-ḫira sibṭu ul imagaru; *goddess of war and battle, whose divinity as consort hath not thrown down the sceptre.*—1 Beltis 5. Doubtful.

These epithets of gods and kings are very difficult and uncertain.

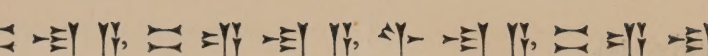

Marduk biln rabbu . . . ana belu iddinū; *Marduk, great lord . . . . to power hath raised.*—Nerig. i. 16.

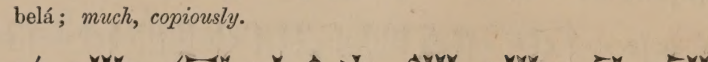
Compare the following passages of precisely similar meaning, illustrative of the capricious variations of Assyrian writing:—


Marduk bil rabu . . . ana ri'uti ṭinam.—Neb. Gr. i. 10.

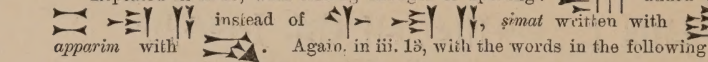

Marduk bil rabú . . . ana ri'uti iddina.—Senk. Cyl. i. 10.

I am not at all sure that *balu* and *belu* are equivalent.

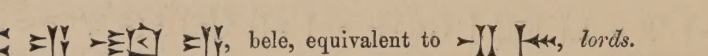
BLA  , bilá, belá; *much, copiously.*

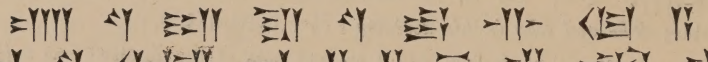
 , núnū izzuru usummu pilá ṣimat apparim.—Neb. Gr. i. 19.

Repeated in ii. 29, with trifling changes of spelling: added to *izzuru*, instead of , *ṣimat* written with , and *apparim* with . Again, in iii. 13, with the words in the following order:—*Usummu bela núnū izzurum ṣimat apparim.* The meaning will be "I placed many fishes and birds to embellish the lake."

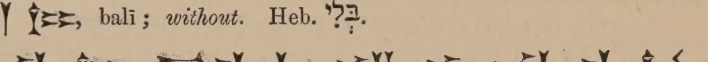
 , Marduk bela ummallú gatú-a; *Marduk copiously filled my hand.*—Neb. Gr. ii. 18.

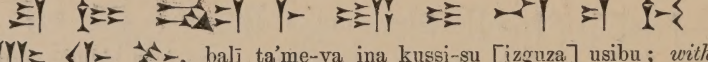
For the adverbial termination *a*, see *bazza*, p. 79.

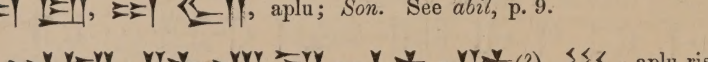
BLI  , bele, equivalent to , *lords.*

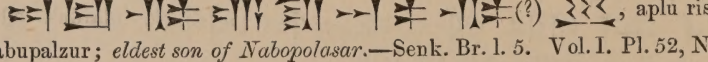
 , Bit-Utra sa Sippara [nûkiprat] ana Shams va Ai bele-a essis epus; *Bit-Utra (temple of sun-rise) of Sippara to Sun and Moon, my lords, from the foundation I made.*—Neb. Gr. ii. 41.

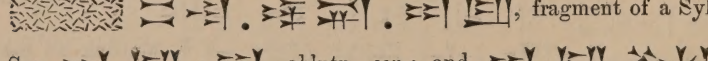
In line 43 the same word is written See p. 84.

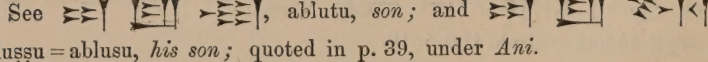
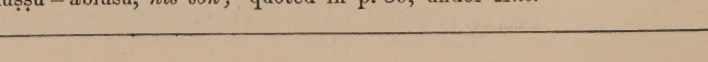
¶  , balī; *without.* Heb. בְּלִי.

 , balī ṭa'me-ya ina kuṣṣi-su [izguza] usibu; *without my decree on his throne he took his seat.*—Botta 148, 12 = 84.

¶  , aplu; *Son.* See *abil*, p. 9.

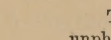
 , aplu risdan sa, Nabupalzur; *eldest son of Nabopolasar.*—Senk. Br. l. 5. Vol. I. Pl. 52, No. 5.

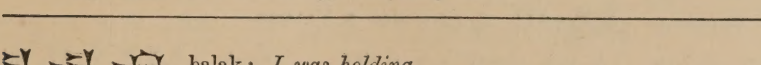
 , fragment of a Syllabary.

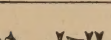
See  , ablutu, *son;* and  ablusṣu = ablusu, *his son;* quoted in p. 39, under *Ani.*

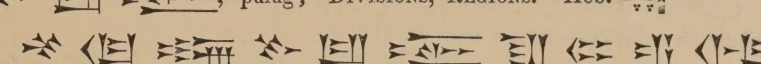
BLB , Balbiki; *Baalbek.* Oppert.—Botta 144, 10 = 10. Sarg. 5.

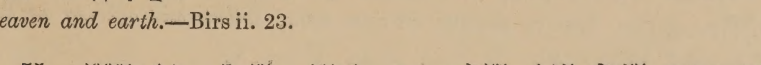
The conjecture of Dr. Oppert is hardly admissible, the suffix of place being unphonetic: but I cannot suggest anything better.

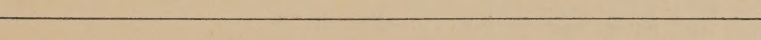
BLG  , balak; *I was holding.*

 , yati sásunu balak asteniha ilut-ṣun; *I was in possession of them, I restored their godships.*—E.I.H. i. 48. Doubtful.

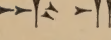
¶  , pulug; Divisions, Regions. Heb. פְּלֻגָה

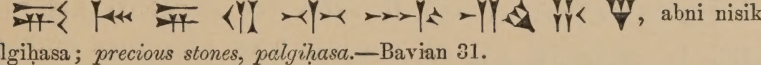
 , mukin pulug same va irzitī; *sustaining the regions of heaven and earth.*—Birs ii. 23.

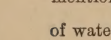
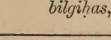
 , zabit pulugi niṣute sa .... elis va saplis; *captor of regions extended of the .... above and below.*—Tig. i. 39.

 .—Syl. 155.

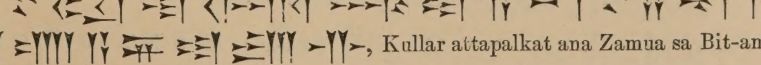
.—Syl. 168.

¶  , palgiḫasa; *a sort of Stone.*

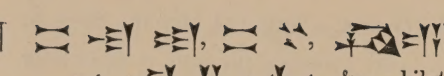
 , abni nisikti palgiḫasa; *precious stones, palgiḫasa.*—Bavian 31.

This bit occurs in a mutilated part of the Bavian Inscription, where there is mention of making a statue of  , "the lord of water-courses." We have in Esar v. 21, a stone named  , *bilgiḫas*, probably the same.

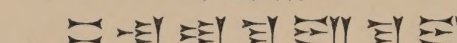
LD , attapalkat; *crossed, passed by.* See , p. 90.

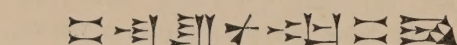
 , Kullar attapalkat ana Zamua sa Bit-ani attarad; *Kullar I passed by, to Zamua of Bit-ani I went down.*—Obel. 50.

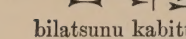
See also Obel. 111, 128; similar passages.

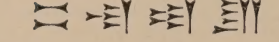
¶  , &c., bilat, *c.* biltū, *n.* bilti, *g.* biláti, *pl.*. &c.

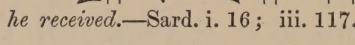
TRIBUTE. signifies also A TALENT.

 , bilat mada mada . . . amḫur; *tribute very much . . . I received.*—Neb. Gr. iii. 21.

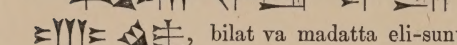
 , bilatsunu kabitti lu'mḫur; *their tribute copious may he receive.*—Neb. Gr. iii. 53.

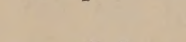
 in E.I.H. x. 11, and Nerig. ii. 39.

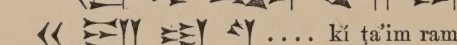
 , bilat-ṣunu imḫuru; *their tribute he received.*—Sard. i. 16; iii. 117.

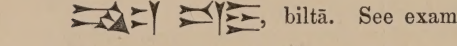
 , bilat va madatta eli-sunu ukin; *tribute and offering on them I imposed.*—Tig. ii. 83.

See Tig. i. 65; ii. 52; iii. 89; v. 80. Sen. T. i. 45, 63. Obel. 170.

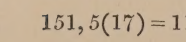
 .... kí ṭa'im ramani-su biltū u mandattū .... *by his own will, tribute and offering* ....—Esar iii. 58.

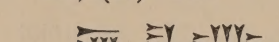
 , biltā. See example under ASB, p. 54.

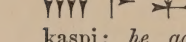
 , ana la nasé bilti lib-su ikbud; *to the not bringing of tribute his heart he hardened.*—Botta 149, 6 = 90. See in Botta 151, 5(17) = 113.

 , irsú biláti XXX billat ḫuraṣi DCCC billat kaspi; *he agreed to tributes, 30 talents of gold, 800 talents of silver.*—Sen. T. iii. 34.

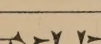
See also Sard. iii. 73, 65, &c. It is curious that and , *tik-un*, the compound parts of the monogram, should resemble so closely the Heb. תכן, the counting of money, "tale of bricks," &c. The value as a talent is shown by collating the passage quoted with the Bible narrative of the same transaction in 2 Kings xviii. 14, notwithstanding the discrepancy in the amount of silver covenanted.

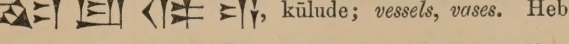
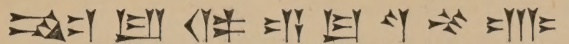
 , biltā; *tribute.*—38 II. 14 *c.*

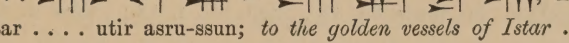
 , bilat-ṣu; *his tribute.*—38 II. 15 *c.*

¶  , palat, *alive.* See BLṬ, p. 97.

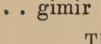
¶ , Baladai; *a place producing stone for sculpture.*—Sen. T. vi. 52. Neb. Yun. 74. Sen. B. iv. 14, 18. 40 BM 50 *a*, 13 *b*.

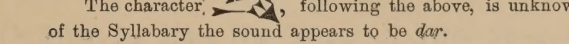
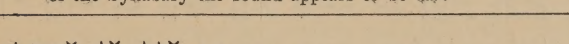
¶  , kūlude; *vessels, vases.* Heb. כְּלִי.



kūlude kutummútī sa Istar .... utir asru-ssun; *to the golden vessels of Istar .... I restored their place.*—Neb. Gr. ii. 51.

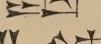
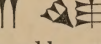

.... gimir kūlude nizirti ...; *all the precious vessels ....*—Sen. Gr. 37.

The character , following the above, is unknown to me; from No. 575 of the Syllabary the sound appears to be *dar*.

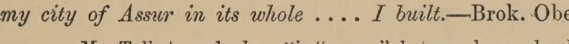
¶  , bilutte.

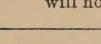
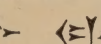


dur rabba sa er-ya Asur ina ṣiḥarti-su asu bilutte arzip; *the great fortress of my city of Assur in its whole .... I built.*—Brok. Obel. ii. 12.

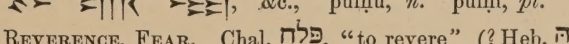
Mr. Talbot reads *kumutti*, "anew;" but we have clearly , which will not admit of the value of *kum*. See however in p. 90.

BLḪ  ,  , &c., pulḫu, *n.* pulḫi, *pl.* pulḫat, puluḫtú. *f.* Reverence, Fear. Chal. פֻּלַּח, "to revere" (? Heb. בִּלַּהּ, "to frighten").

I write this word in all its varieties with *p*, rather than *b*, relying on the verbal forms, which employ . I believe the labial is always ambiguous in the nouns.


pulḫu adiru melam Asur bil-ya lu ishup sunuti; *the exceeding fear of the approach of Assur my lord overwhelmed them.*—Tig. ii. 38.

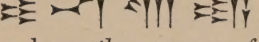
 occurs in 1 Pul. 16; Obel. 78, 133; and New Div. ii. 74: and  in Sen. T. ii. 35; iii. 30; *pulḫi* appearing as a nominative case, and I suppose in the plural.

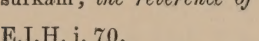

pulḫat biluti-ya .... iplaḫu; *the reverence of my power .... they revered.*—N. Div. ii. 79.

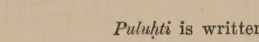
The same phrase, without the verb, is found in Sard. iii. 23, apparently unconnected.

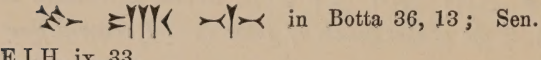
BLḪ , puluḫti iluti-ka supsá ina lib-ya surkam; *the reverence of thy divinity existing in my heart do thou continue.*—E.I.H. i. 70.

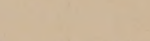
Puluḫti is written also with the following varieties of spelling:—

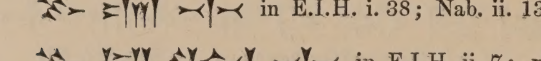
 in Botta 36, 13; Sen. Bit. i. 18; Esar ii. 48; E.I.H. ix. 33.

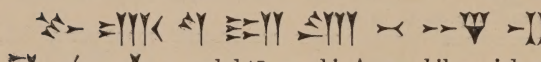
 in E.I.H. i. 38; Nab. ii. 13, 27; Nab. Br. Cyl. ii. 47.

 in E.I.H. ii. 7; viii. 31.

 , puluḫtū rarubi Assur bil-ya izḫup(?) sunuti; *the reverence of the greatness of Assur my lord overwhelmed them.*—Esar iv. 25.

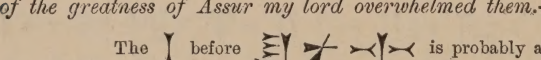
The before  is probably an error made in copying.

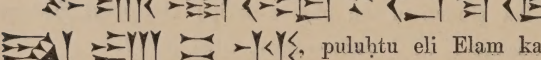
 , puluḫtu eli Elam kali-sun ittabik; *fear upon Elam, the whole of them, was left.*—Bavian 43.

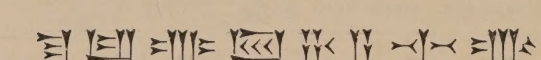
 , malú pulḫati gamir emuki gasrati.—Sh. Ph. i. 14.

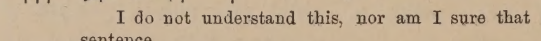
I do not understand this, nor am I sure that I have transcribed a complete sentence.

As example of verbal forms, having clearly the sound of *p*, the following may be mentioned among others:—

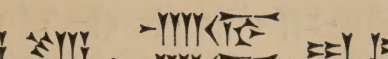
 , paliḫ bil bili; *worshipping the lord of lords.*—Senk. Cyl. i. 3.

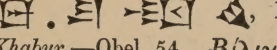
 , resu paliḫ-su; *his chief worshipper.*—Senk. Cyl. i. 24.

 , la paliḫu zikri bili; *not revering the memory of the lords.*—Esar ii. 45.

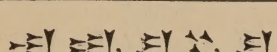
¶  .—Syl. 757.

There is a small over , as if the writer had wished to insinuate that the word should be pronounced *bulik*.

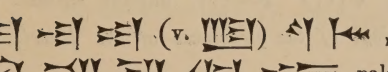
BLḪ  .—Syl. 134.

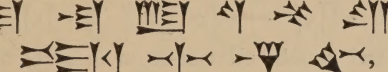
¶  , Baliḫi; *an affluent of the Euphrates, above the Khabur.*—Obel. 54. *Βίλιχος*, now بليخ.—R.

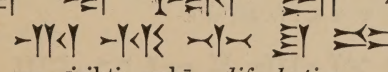
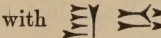
In Spruner's Atlas Antiquus, Sh. 27, this river is named Belias, Bilecha, and Balissus. In the map accompanying Mr. Layard's Travels in Mesopotamia it is Belik. In New Div. ii. 79, where the narrative of the Nimrud Obelisk is repeated, it is written .

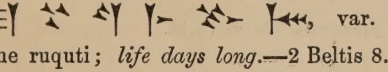
BLṬ  , palaṭ, palaṭu; Life. Heb. פָּלַט, "to escape."

Our best students have rendered *palaṭu* by "race," "family," "lineage:" but I must believe that *palaṭu* and *palṭu* come from the same root, signifying "to escape," "to survive." At the same time it is clear, from several variant readings, that *baladu* is identical with *palaṭu*. The meaning of *palaṭu* is not "life" in the abstract, which the Assyrians rendered by *napistu*, or by the monogram , but "duration of life."

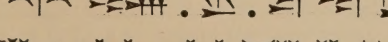
 , palaṭ (var. palaṭu) yomi ruqúti .... lissakin; *life to remote days .... may it be maintained.*—Senk. Cyl. ii. 18.

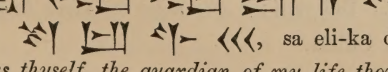
 , palaṭu yommu ruquti ana ṣirikti surkā; *life, remote days, to length prolong.*—Nab. ii. 22.

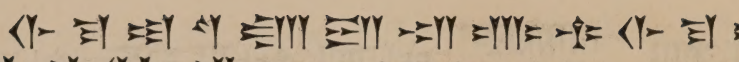
 , palaṭā daera .... ana ṣirikti surkā; *life lasting .... to length prolong.*—Birs ii. 20. See Rich ii. 16, with  .

 , var. , palaṭ yomme ruquti; *life days long.*—2 Beltis 8.

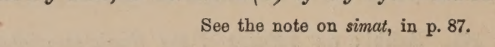
This last extract, with its curious variants, evidently has the same meaning as the preceding. For the value of the Accad. *bu*, see p. 63. For , as variant to *palaṭu*, see the following line from the Syllabary:—

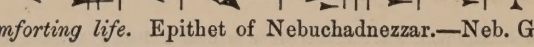
 .—Syl. 152.

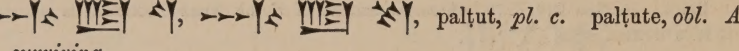
 , sa eli-ka dábu sa palaṭi-ya lu teppis; *whom besides thyself, the guardian of my life thou hast constituted.*—E.I.H. ii. 1.

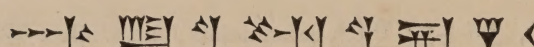
BLṬ  , simat yom darútī simat palaṭi-ya ; *a monument (?) of enduring time, a monument (?) of my life.*—E.I.H. ii. 64.

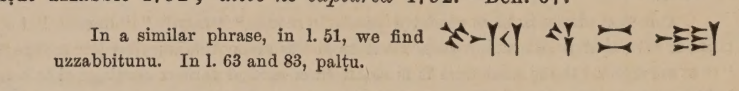
See the note on *simat*, in p. 87.

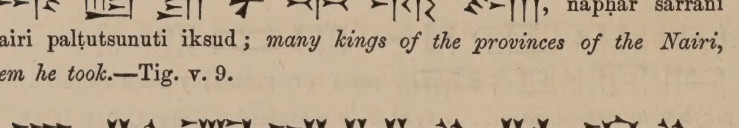
 , mustehū palaṭā ; *comforting life.* Epithet of Nebuchadnezzar.—Neb. Gr. i. 4.

¶  , palṭut, *pl. c.* palṭute, *obl.* *Alive, surviving.*

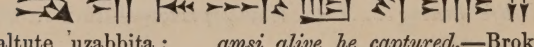
 , palṭut uzzabbit 4792 ; *alive he captured* 4792.—Beh. 67.

In a similar phrase, in l. 51, we find  , uzzabbitunu. In l. 63 and 83, palṭu.

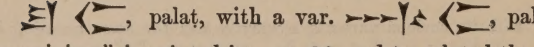
 , napḫar sarrani mati Nairi palṭutsunuti iksud ; *many kings of the provinces of the Nairi, alive them he took.*—Tig. v. 9.

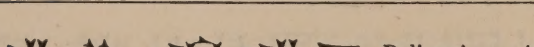
 , Gimmirrai mutallibuti mat-su sa in garbi tūḫari palṭuṣṣu iksuda kappi-su ; *the Cimmerians devastating his country, whom in the midst of battle alive his hands had captured.*—Gyges Inscription, l. 8.

See also Sen. T. ii. 81 ; iv. 38 ; vi. 8.

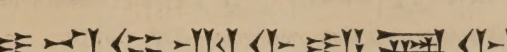
 , amṣi palṭute uzabbita ; *amṣi alive he captured.*—Brok. Obel. i. 8. A space is left blank on the obelisk for the number captured.

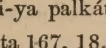
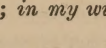
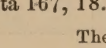
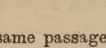
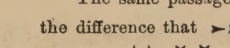
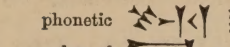
Nearly the same passage in Tig. vi. 72, 75.

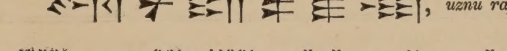
 , palaṭ, with a var. , pallaṭ, meaning "alive," or "surviving," is printed in page 26, and translated there "*saved*," in opposition to "*killed*."

BLI  , Buliyani ; *a city near the river Luqia.*—Sard. ii. 19. Qy. the Lycus, in Cilicia.

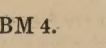
BLK , palki, palká, palkáti; WIDE, AMPLE, EXPANDED.

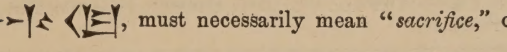
 , ina mirisi-ya palki va ḫiṣṣat uzni-ya palkáṭi; *in my wide vigilance, and the exercise of my expanded ears.*—Botta 167, 18.

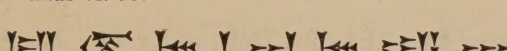
The same passage is found in lines 37 and 38 of the Cylinder of Sargon, with the difference that  , *palki*, takes the place of  , and the phonetic  , *uzni*, stands instead of the monogram . The value of  , as "wide," is proved by collating what we may call the official attestations appended to Assurbanipal's Tablets, of which many are printed in the second volume of Assyrian Inscriptions. In most of these "expanded ears" is expressed by the monograms  ; see Pl. 21. In one slab, marked K 214, which I think has not been printed, this is written in full;  , *uznu rapastu*, "a wide ear."

 , rubu ... isruka palká ḫaṣiṣ-ṣu; *the chief ... granted amply his attention.*—38 BM 4.

Palká must be an adverb. See *bazza*, p. 79, and *bela*, p. 92.

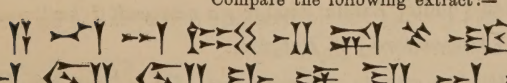
¶  , must necessarily mean "*sacrifice*," or "*slay.*"

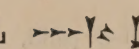
 , kisal busus lu-niqu palki itti musare siṭir sum-ka [mu-ka] sukun; *an image do thou cleanse, a victim slay, with the lines of writing thy name do thou set up.*—Esar vi. 68.

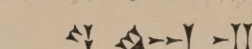
 , lu-niquti an ili-ya palki; *victims to my gods I sacrificed.*—New Div. i. 26.

In the last example there can be no doubt of the verbal nature of *palki*, however pronounced; the whole sentence reads:—"I left the city Ṣugunia, came down to the waters of Nairi, carried my men over in boats (?), and victims to my gods *palki*." Here the extract closes. The pronunciation may have been *akki*.

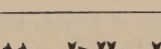
Compare the following extract:—

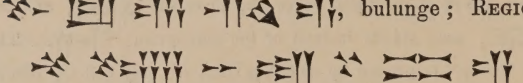
 , ana Liban bil usse libitte va Gimgim rabi tur sa Bel lu-niqu akki; *to Liban, lord of brick buildings and great Gimgim (?), son of Bel, a victim I sacrificed.*—Sarg. 50.

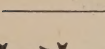
BLL  , l'ippallú ; *may they overthrow.* Heb. נָפַל.

 , zābaḫ biluti-su l'ippallú ; *the glory of his power may they overthrow.*—Tig. viii. 79.

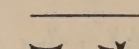
Perhaps might have been used as a monogram for any verbal form of which *p* and *l* were the residual letters; or it might rather be called a phonetic syllable than a monogram; in the many cases which occur of the verb *palkat*, "to pass," I scarcely remember one in which the *k* is not expressed.

BLN  , bulunge ; Regions. See *buluk*, p. 93.

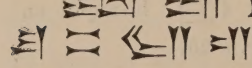
 , musaḫḫalṣi Que ikmúte murappi-su bulunge-su ; *the despoiler of the land of Que, its extensive lakes, its territories.*—Sarg. 24.

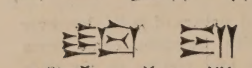
BLṢ  , Balaṣu ; *son of Dakkuru, father of Nabusallim.*—Tig. jun. 26. Esar ii. 52.

The Dakkuru of Tiglath Pileser II, father of Baluṣu, may have given name to the province of Bit-Dakkuri of Chaldæa, which is mentioned by Sargina some 20 or 30 years after his date; see Botta 16ter 83. The Balaṣu of Esar Haddon, whose son Nabusallim was placed on the throne of Bit-Dakkuri by Esar Haddon, was probably a son of the Balaṣu of Tiglath Pileser. Dr. Oppert identifies his name with that of the Belesys of Greek story.

¶  , bilaṣunu = bilat-sunu.—Neb. Gr. iii. 53. See p. 94.

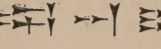
BLR , palar, *c.* palri, *obl.* Passage of a River. [A Ford or Bridge.]

 .—Neb. Gr. ii. 6.

 .—E.I.H. vi. 28.

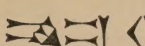
Dur dalī palar shams azu [uddu] Babilu usaṣḫir ; *a new wall I built round the ford of the rising sun* [*eastern ford*] *of Babylon.*

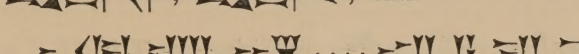
The identity of the two extracts will show that and have the same meaning; and the line following, from a bilingual slab, will show what that is:—

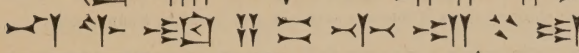
 , ebirti nahr ; *the crossing of a river.*—62 II. 77 *b*.

BLR kar agurri palri shams sua dur Babel usaṣḫir.—E.I.H. v. 35.

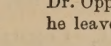
I cannot satisfy myself as to the meaning of this line; it seems to read "I carried the wall of Babylon around the brick embankment of the passage of Shams-sua;" but this construction of the sentence is certainly somewhat forced.

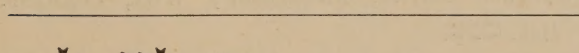
BLS  , bilsi.

 in kibit Assur . . . er aṣibi in bilse napili zabiti er aktasad; *in honour of Assur . . . the city I besieged, with . . . on foot and strong, the city I captured.*—Sard. iii. 53.

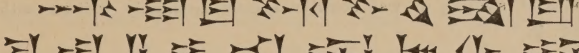
 er aṣibi in bilsi izzapiṭe va nipise er aksud; *the city I besieged with . . . strengthened and marching, the city I captured.*—Sard. iii. 111.

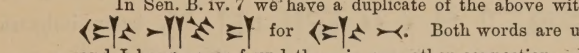
Meaning of *bilsi* uncertain; some sort of troops, or perhaps warlike engines. Dr. Oppert has for the first "pendant une pluie torrentielle battante," and the second he leaves blank; is this word connected with *bilsute*, in p. 88?

BLT  , paltu.

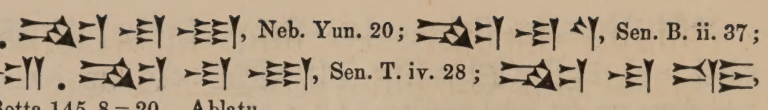
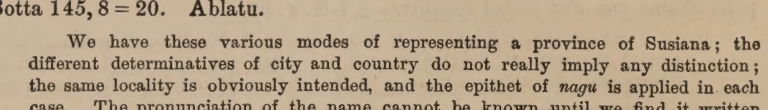
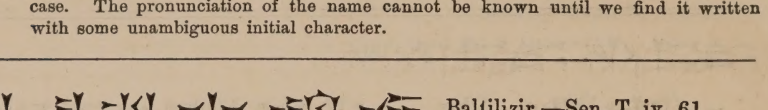
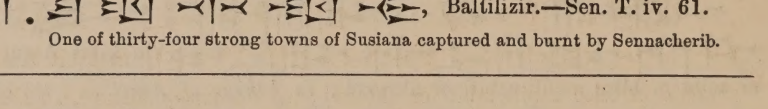
 kuzbu ḫitlu saple malá ina babi-sin ulmid.—39 BM 26.

In Sen. B. iv. 7 we have a duplicate of the above with no other difference than for . Both words are used with images or statues, and I have never found them in any other connection. *Ulziz*, by a law of Assyrian phonology, may stand for *uzziz*, "I raised," the aorist of *nazaz*, "to raise." I cannot translate the passage, but it appears to record the erection of various figures on the gates of a palace.

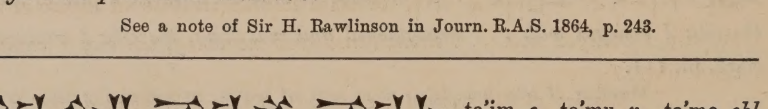
 palta-sun abud kima bini kissé; *their . . . I destroyed like huts of stubble.*—Sen. T. vi. 1.

 palti uzzu puluḫti melamme sarruti itati-su ṣaḫrá.—E.I.H. ix. 33.

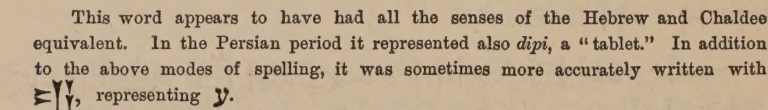
Except the first words, the meaning is "the reverence and awe of royalty its walls surround." Unfortunately those first words are what, in the present instance, it is most desirable to know.

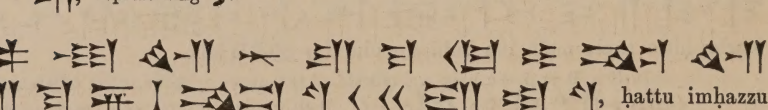
BLT  , Neb. Yun. 20;  , Sen. B. ii. 37;  , Sen. T. iv. 28;  , Botta 145, 8 = 20. Ablatu.

We have these various modes of representing a province of Susiana; the different determinatives of city and country do not really imply any distinction; the same locality is obviously intended, and the epithet of *nagu* is applied in each case. The pronunciation of the name cannot be known until we find it written with some unambiguous initial character.

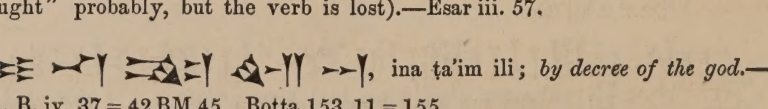
¶  , Baltilizir.—Sen. T. iv. 61.

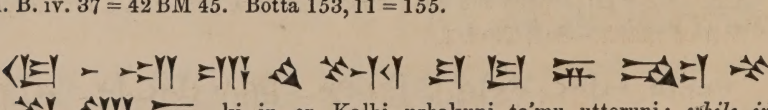
One of thirty-four strong towns of Susiana captured and burnt by Sennacherib.

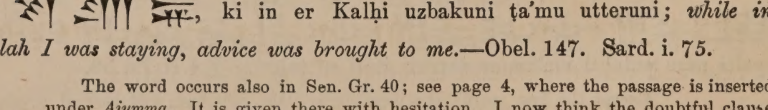
BM  , birid; *Among* (found only at Behistun). The Persian *Antara*.

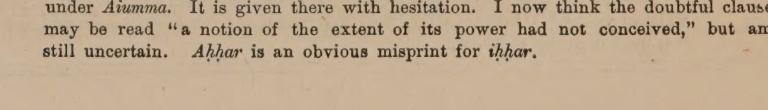
 , in birid mati haganetū; *amongst these provinces*.—Beh. 1. 9.

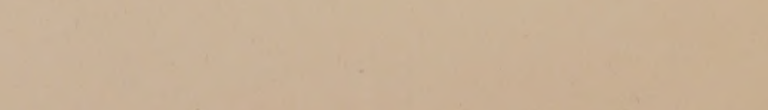
See a note of Sir H. Rawlinson in Journ. R.A.S. 1864, p. 243.

¶  , ṭa'im, *c.* ṭa'mu, *n.* ṭa'me, *obl.* Judgement, Information, Advice, Knowledge; Will, Command, Decree, Tablet. Heb. טַעַם.

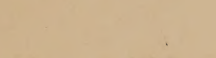
This word appears to have had all the senses of the Hebrew and Chaldee equivalent. In the Persian period it represented also *dipi*, a "tablet." In addition to the above modes of spelling, it was sometimes more accurately written with  , representing *y*.

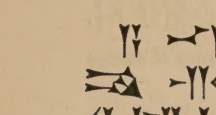
 , ḥattu imḥazzu [imḥaz-ṣu] ma kí ṭa'im ramani-su biltū u mandattū .... *fear impelled him, and by judgement of himself* [*of his own accord*] *tribute and offering* ("he brought" probably, but the verb is lost).—Esar iii. 57.

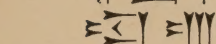
 , ina ṭa'im ili; *by decree of the god*.—Sen. B. iv. 37 = 42 BM 45. Botta 153, 11 = 155.

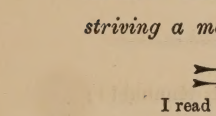
 , ki in er Kalḫi uzbakuni ṭa'mu utteruni; *while in Kalah I was staying, advice was brought to me*.—Obel. 147. Sard. i. 75.

The word occurs also in Sen. Gr. 40; see page 4, where the passage is inserted under *Aiumma*. It is given there with hesitation. I now think the doubtful clause may be read "a notion of the extent of its power had not conceived," but am still uncertain. *Aḫḫar* is an obvious misprint for *iḫḫar*.

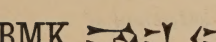
BM  , kí ta'im ili zihpi diḫi abni; *by the command of the god . . . . . I built.*—Neb. Yun. 79.

 , ana epis meri suatu rabis amtallik ma ina melik ṭa'me-ya va mesaq kabiti-ya pitik eri ubassī; *to make that embellishment much I deliberated; and in the exertion of my will and my great striving a mass of metal I collected.*—Sen. B. iv. 22 = 41 BM 25.

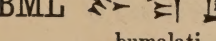
 , in Sen. T. v. 3, and v. 22, I read *ṭaemu va milki*, "judgement and power," or "command and royalty." The bit in l. 3 is *la ras ṭaemu va milki*, the other is *sa la isú ṭaemu va milki*, and both mean "not having judgement or power."

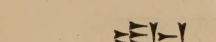
 , in agá sadú ṭaemu istakan ana epis . . . va . . . in eli ul iṣṭur arki anaku ṭaemu altakan; *in this place a tablet he fixed up, for making . . . and . . .; upon it he did not write; afterwards I a tablet fixed up.*—Van Inscription, No. 16 K, l. 20, 23.

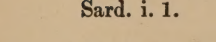
The words in parenthesis do not appear in Schulz's copy, which was made by the aid of a telescope; shaded spots show that letters were there. The words left untranslated are very obscure, and they have no equivalents either in the Persian or Scythic tablets.

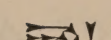
BMK  , nemiki.—Neb. Gr. i. 4. See *aḫiz*, p. 26.

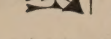
The equivalent of , in E.I.H. i. 7.

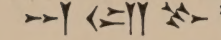
BML  , bumalu, *n.* bumalati, *pl.* MIGHTY, POWERFUL.

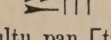
 , sarḫu bumalu; *prince mighty.*—Sard. i. 1.

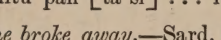
 , sulluṭu bumalu; *ruler mighty.*—Sard. i. 6.

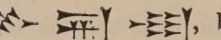
BML  , itlu bumalu; *warrior mighty.*—Sen. T. i. 6.

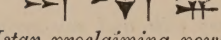
 , Nergal bumalu; *Nergal mighty.*—Monolith 8.

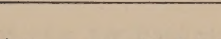
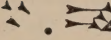
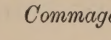
 , ultu pan [ta si] ... iti-a bumalati ibbir; *from before ... my powerful troops he broke away.*—Sard. iii. 47.

 , bumaltu; Power.

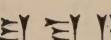
 , Istar nibut bumaltu; *Istar proclaiming power.*—1 Beltis 7.

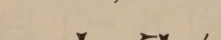
BMM  , Kummuḫai, Kummuḫi; *Commagene.*—Botta 151, 4(10) = 112; 152, 6 = 138.

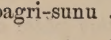
BMT  , bamát, *pl. c.* bamáte, *pl. obl.* Heights, Summits. Heb. בָּמָה.

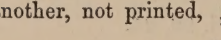
 , pagri-sunu ... bamáte sati l'usardi; *their bodies ... on the heights of the mountains I strewed.*—Tig. ii. 14. One cylinder has  and another, not printed,  .

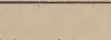
See also Tig. i. 80; iii. 26, 53, 55; v. 95; vi. 7.

¶  , bukur, *m.* bukurti, *f.* *The eldest.* Heb. בְּכוֹר.

 , bukur an Nukimmut; *eldest son of the god Nukimmut.*—Sard. i. 2.

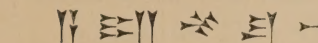
 , bukur Bel; *eldest born of Bel.*—Sh. Ph. i. 15.

 , bukurti Anū; *eldest born (fem.) of Anu.*—1 Beltis 4.

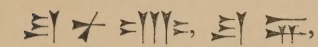
BN  , ban; A Son. Heb. בֵּן.

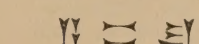
, ban, bat ulid; *filium, filiam, gigne.*—Gold Tablet of Sargon, l. 10. Exp. Més. p. 343.—Dr. Oppert.

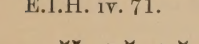
BN , bana; *highly.*—R.

 , aramu bana alan-sun; *I have raised highly their cities.*—E.I.H. vii. 31.

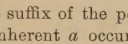
The value "cities," from Dr. Hincks. See *Alu*, p. 31. Sir H. Rawlinson compares E.I.H. ix. 33, *aramu ela alan-ka.* See *bela*, p. 92.

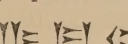
¶  , banú, *n.* bani, *obl.* banit, baniti, *f.* BUILDER, GENERATOR, PRODUCER.

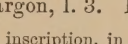
 , abi banú-a; *the father begetting me.*—E.I.H. iv. 71.

 , aba banú-a; *idem.*—E.I.H. vii. 48.

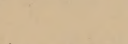
Both nominatives. Dr. Hincks shows that an inherent final *i* was not unfrequently used as the suffix of the possessive pronoun of the first person; and he is of opinion that the inherent *a* occurred occasionally at later periods in the same sense. See under Aba, in p. 7.

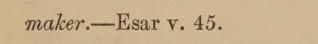
 , banú kumika; *builder of chamber.*—Inscription of Sargon, l. 3. Exp. Més. p. 333.—Dr. Oppert.

Another inscription, in p. 339, l. 4, has  .

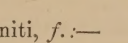
 , banú garbu-ssa; *building its interior.*—E.I.H. vi. 6.

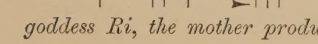
Bani, *obl.*:—

 , musallimu tallakti sari bani-sunu; *favouring the processions of the King their maker.*—Esar v. 45.

 , ana Marduk ilu bani-ya; *to Merodach, the god creating me.*—Neb. Gr. i. 11. See also E.I.H. i. 30.

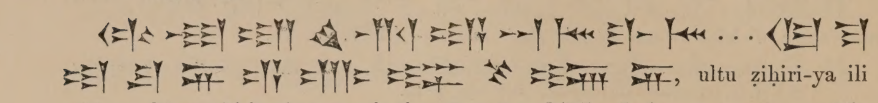
Banit, baniti, *f.*:—

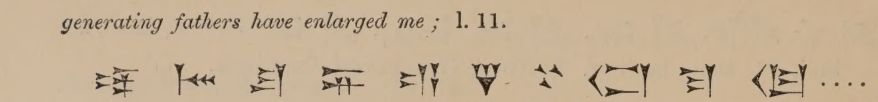
 , Ri ummu banit; *the goddess Ri, the mother producing.*—Ham. ii. 29.

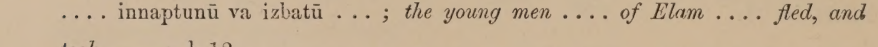
 , ana ili maḫi ummi baniti-ya; *to the great goddess (Mylitta Zarpanit*—Oppert) *the mother who bore me.*—E.I.H. iv. 16.

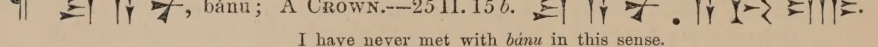
These forms are all participles from the verb *bana*, "to make." Heb. בָּנָה; the monogram representing the verb is . See 31 II. 26*b*. ; there is a trace of another letter before , and likewise a gloss ; I do not know what they mean.

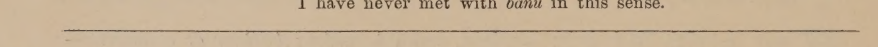
BN In a mutilated slab of Assurbanipal, not published, I find *banie* twice, apparently in the plural, but owing partly to the defect of context I cannot give the meaning with confidence:—

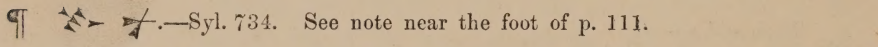

ultu ziḫiri-ya ili rabi ... kima abi banie uraps-inni ; *from my childhood the great gods ... like generating fathers have enlarged me ;* l. 11.


turi banie sa Elam .... innaptunū va izbatū ... ; *the young men .... of Elam .... fled, and took ....* ; l. 12.

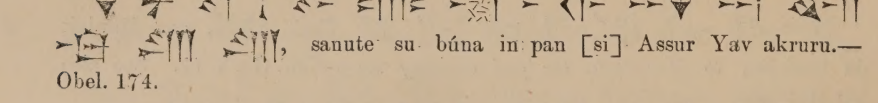
¶ 
bánu; A Crown.—25 II. 15 *b*.
I have never met with *bánu* in this sense.

¶ 
bini ; *huts?*

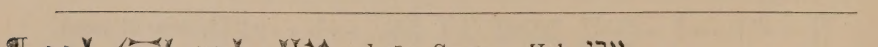

bini kissé; *huts of stubble.*—Sen. T. vi. 1. Doubtful. See p. 101. Oppert translates "brins de paille."

¶ 
.—Syl. 734. See note near the foot of p. 111.

¶
? búna. Last letter damaged.

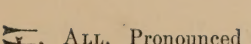

sanute su búna in pan [si] Assur Yav akruru.—Obel. 174.

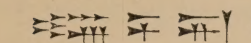
Dr. Oppert reads *bour*, and translates, doubtfully, "je célébrai pour la seconde fois la fête? d'Assour et d'Ao." The verb occurs in Sen. T. iv. 23, *kima burime ikruru*, which I would translate "they tore, or cut, like woollen," meaning, I think, "hastily ran away." It would certainly bear the meaning of "carving" also. We might, then, render the sentence, which is quite unconnected with the preceding and following passages, "the second time a statue with the face of Assur and Yav I sculptured." See *banu*, *bunani*, in p. 111.

¶ 
abnū; Stone. Heb. אֶבֶן.

These two forms of *abnū*, or *abnā*, occur at Birs i. 20, among materials for building; the usual form is the monogram
; see p. 10. The town of Tel-abnai, mentioned there, appears also in Sard. iii. 55, and the variant
is found in both places; the latter occurs likewise in New Div. i. 35.
constant use as the determinative of stones; see Botta 152,10 = 142; 152,15 = 159, &c

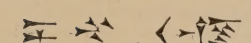
BN , All. Pronounced *kala*, or *kâli*.

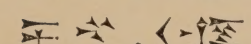
 , sar kali malki; *Monarch of all kings.*—Tig. i. 30.

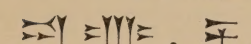
 , sarri Martu-ki kali-sun; *kings of the west-country, all of them.*—Neb. Yun. 68. See Obel. 127.

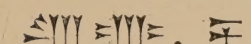
, kal ri'u; *the whole flock.*—Sen. Gr. 20 = Sen. T. i. 62; omitted in the parallel passage, Sen. B. i. 9.

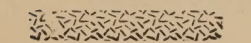
¶ As this character has various known values, I set down here all together a few locutions of which it forms a part, and in the order of the alphabet, so far as the rest of the word is concerned. The phonetic power I assume to be *qaq*, the sounds *kâli* and *bani* being simply the Semitic words signifying "all," and "make" or "build," as the monogram certainly stood for either of these values. I first set down all the lines containing in the Syllabary, which is unluckily much damaged in every case where it is the principal character. These are hardly to be depended on, being made up of duplicate fragments, and they only serve to suggest that one of the values must have been *qaq*:—

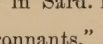
 .—Syl. 166.

 .—Syl. 167.

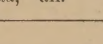
 .—Syl. 565 and 613.

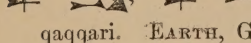
 .- Syl. 566 and 614.

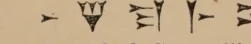
 .—Syl. 615.

¶  in Sard. ii. 86, preceded by . Oppert translates it "les pays environnants."

We have in 62 II. 12*b* a fragment which very nearly explains this; the equivalent of the unknown expression is half gone, but the remaining bit almost certainly reads *kala*, "all."

¶  , qaqqar, qaqqaru, qaqqari. Earth, Ground.

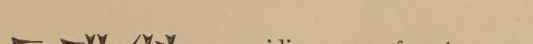
 , in samame qaqqari; *in heaven and earth.*—Black Stone, iii. 13.

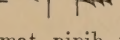
 , sar qaqqar ruqtā rabitū; *king of earth far and large.*—N.R. 5.

The Persian *bumi*, "earth," is rendered by *qaqqar* in No. 3, H, by *irziti* in No. 17, C, by *kiti* in No. 16, K.

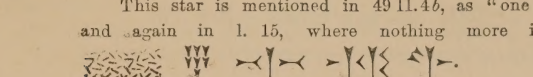
BN 𒁀 𒄑𒀀 𒂍𒀀𒀀 𒂍𒀀 𒀭𒌑𒀀 𒅆𒀀 𒁹𒀀 𒌑𒌑 𒌑 𒌑𒀀 𒂍𒀀 𒁹𒀀 𒅆𒀀 𒂍𒀀𒀀 𒌑𒌑 𒂍𒀀𒀀 𒌑𒌑 𒌑 𒂍𒀀 𒁹

BNṢ , qaq-ṣidi; *name of a star.*

 , in yommat nipiḫ mul qaq-ṣidi; *in the days of the rising of the star . . . .*—Brok. Obel. i. 15.

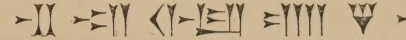
This star is mentioned in 49 II. 4*b*, as "one of the twelve stars of Accad;" and again in l. 15, where nothing more is left of the heading than  .

BNQ , qaqqadi; The Head. Heb. קָדְקֹד.

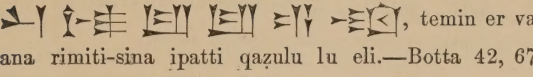
 , temin er va bit sa gimir nisat qaqqadi ana rimiti-sina ipatti qaẓulu lu eli.—Botta 42, 67. The parallel passage in 37, 49, has .

I cannot render this with any confidence; *gimir nisat qaqqadi*, which occurs in Sen. T. i. 15, is translated by Mr. Talbot, "all the chief men;" by Dr. Oppert, "tous ceux qui portent haut la tête;" meaning much the same, though on different grounds. The following is given as a guess:—"The basement(?) of the city and the house which the principal persons for their value had broken up, as forfeiture I seized." The purport of this must be equivalent to that very unintelligible bit quoted from the barrel of Sargon, at the bottom of page 90; it is introduced by the same date (5th month), and followed by a narrative of the same act, the construction of a splendid temple in honour of six gods there named.

The well-known variant shows the meaning of *qaqqadi*. See also the following line:—

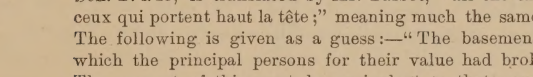
 .—46 II. 45 *c*.

BNR , daris; *permanently.*

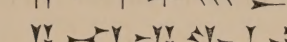
 , sit-ṣu in bit mati ana daris ukinu; *his feet in lofty habitations(?) permanently they have established.*—Said. i. 25.

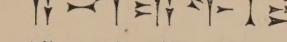
The variant shows the meaning and pronunciation; but I do not know any other instance where the sound of *da* is given to this character, and I am inclined to look at it as an error.

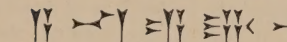
BNS , var. , epus; *I made.*

 , istu usse-su adi gaplubi-su epus; *from its foundation to its top I made.*—Tig. vii. 86.

BNS , epis; *to make*. Compare the following passages, all signifying "to make fight," or "do battle:"—

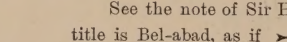
 , ana epis taḫaza.—Beh. 54.

 , ana epis taḫaza.—Beh. 49 and 50.

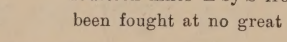
 , ana epis taḫaza.—Beh. 55.

¶ , *the city Karamlis* (now in ruins).

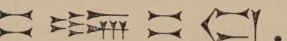
See the note of Sir H. Rawlinson in Journ. R.A.S., 1864, p. 196. The Mahomedan title is Bel-abad, as if represented the god Bel. The ruins are some fourteen miles E by S from Nineveh, and Alexander's "battle of Arbela" must have been fought at no great distance from it.

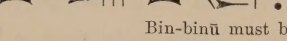
BNB  , *Grandson*.—29 II. 62 *c*.

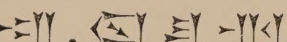
Bin-binū must be Semitic, though in the Accadian column.

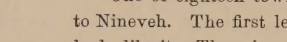
¶  , Banbarina.—Bavian, l. 9.

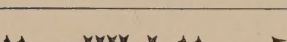
One of eighteen towns from which Sennacherîb made canals for conveying water to Nineveh. The first letter may have been ; one of the three copies made looks like it. There is an *Akkabarina*, though not the same place, in Sen. T. iv. 58.

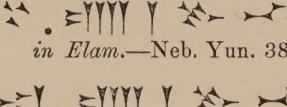
BNG  , Bit Bunakki; *a province or city in Elam*.—Neb. Yun. 38.

 , Bit Bunaki; *idem*.—Sen. T. iv. 60.

BNZ  , Bunaiz; *a province near Mazamua* or *Zamua, north (?) of Assyria*.—New Div. ii. 76.

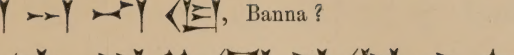
BNI  . See Bunâṣi, p. 112.

BNN  .

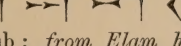
 .—Sen. B. iv. 12 = 40 BM 45.

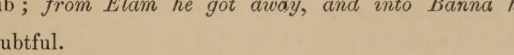
This is made up by collating two monuments, both incomplete and faulty; I should read it, *sa ina ḫazzi sarrani abi-ya* [*ad*] *ana qarri namzari suquru ina ṣaban .... nana usabtuni pani-su*, and vaguely render it, "which in the time of the kings my fathers had been laid up in the depths of .... nana for forts and other works;" but this version must remain guess-work until we have a more accurate transcript.

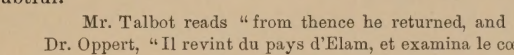
BNN , Banna?

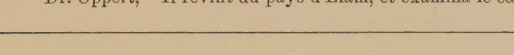
 , ultu Elam iṭib va kirib bannaki erub; *from Elam he got away, and into Banna he passed.*—Sen. T. v. 16. Doubtful.

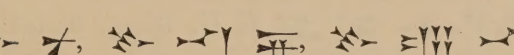
Mr. Talbot reads "from thence he returned, and stopped at the city of Banna." Dr. Oppert, "Il revint du pays d'Elam, et examina le cœur de *Suannaki*."

¶  , bunu, bunani, bunnani; Statue, Person, Figure. Heb. בְּנָה.

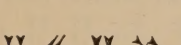
 , zalā bunani-ya sa abn pili pare(?) epus; *statue of my person of stone, excellent, white, I made.*—Sard. ii. 5. See also Sard. i. 68, and N. Div. i. 26.

 , sa ipsit qati-ya unakkaru va bunnani-ya usaḫḫú; *who* [*soever*] *the work of my hand shall destroy and my statues shall throw down.*—Botta 39, 95. Sarg. 66.

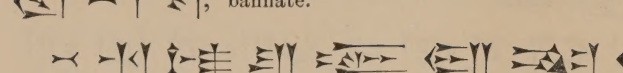
 , ina garbi-su addi bunnane iluti-sun rabiti; *in its midst I put figures of their great godships.*—Gold Tablet, l. 9. Exp. Més. p. 343.

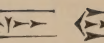
 , iz bunani ina kibiti-sunu zirti ana musab sarruti-ya abni; *statues in their high dignity at the seat of my royalty I made.*—Botta 33, 56.

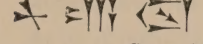
I find the word in the Syllabary No. 734, preceded and followed by words applicable to man; as face, eye, ear, front, foot, speech, &c.; *bunu* will be the "figure," "frame," or "person," and *bunan* apparently the plural; the examples show that it signified also the sculptured or carved figure, which was, in the last line quoted, appropriately indicated by the determinative .

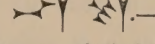
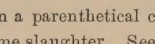
¶  , Bunani, *g. Father of Bil-basa, chief of Byblos* [*Gubulai*].—Esar iii. 53.

BNN , bannate.

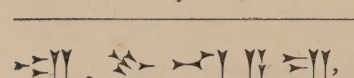
 .—Sen. T. iii. 16.

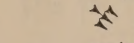
Comes in a parenthetical clause between "cities" and "I destroyed." It appears to narrate some slaughter. See Tig. ii. 47, and vii. 94, where we find and  , translated by "family" or "children," but with admitted uncertainty.

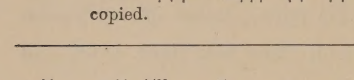
BNṢ  , Bunáṣi, Bunișai.—Sard. ii. 34, 44, 59.

These names appear to apply to one city, situated in the mountains north of Assyria. We have in the printed plate  and  for variants in l. 44. The latter *must* be wrong copied.

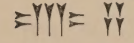
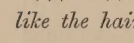
BNT , banáti; *of women (?), pl. f.* of *ban*. See p. 104.

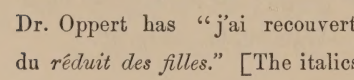
 , zululu dala banáti-su kaspi uza'in; *its awning like the hair of women with silver I adorned.*—E.I.H. iii. 52. A mere guess. Dr. Oppert has "j'ai recouvert avec de l'argent les colonnes de la porte du *réduit des filles.*" [The italics, I believe, indicate doubt.].

¶  , binti; *my daughter.* Arab. بنت.

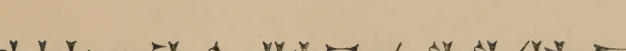
 , binti itti Ḥilikki la mizir abi-su addin-su; *my daughter, with Cilicia, not a possession of his fathers, I gave him.*—Botta 145, 18 = 30.

Dr. Oppert expressed much doubt in rendering *binti*, "my daughter," and subsequently considered "investiture" a more probable meaning. I think his first rendering is correct. See p. 105.

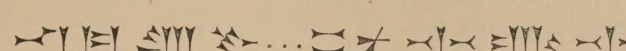
¶  ,  , binut, *c.* binuti, *g.* Produce, Work, Offspring.

 , binut Ḥamanū Ṣirara sate eluti usatriza eli-sin; [*timber*] *the produce of Amanus and Sirara, high mountains, I laid firmly over them.*—39 BM 23 = Sen. B. iv. 5.

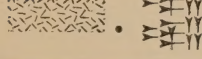
I am inclined to think that Ṣirara signified the Taurus.

BNT  ,
kai naḫiri binut uddi amḫar ; *horns of the narwhal, the produce of the sea, I received.*—Sard. iii. 88. 43 BM 12.

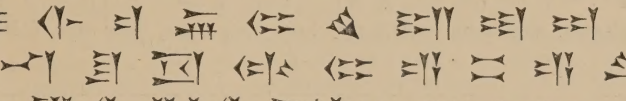
See also Sh. Ph. i. 16. 2 Beltis 2.

 ,
anaku rubu . . . binuti gati-ka ; *I, prince, the work of thy hand.*—E.I.H. i. 62.

I do not see the reason of the final vowel in *binuti*.

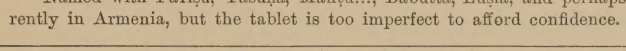
¶  , binutū.—Syl. 305.

BṢ , apṣí ; *a stream.* Arab. فضيض, "running water."

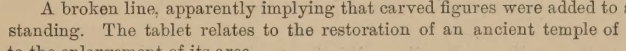
 , isiṣṣa [isit-sa] miḫirat apṣí ina supul mie berutī usarsid ; *its foundation, facing the stream, in the bottom of clear waters I fixed.*—Neb. Bab. ii. 18.

, Nuha sar apṣí ; *Nuha, king of streams.*—Monolith, l. 3 *a*.

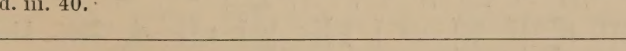
I do not know how the name of this god should be pronounced; he has been named Nuha, Nisroch, Dagon, &c. I keep to the sound I heard first.

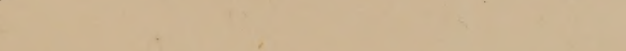
BṢA  , Biṣia ; *a city of Armenia.*—17 BM 27.

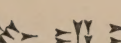
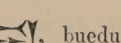
Named with Pariṣu, Tasuḫa, Manṭu..., Babutta, Luṣia, and perhaps more, apparently in Armenia, but the tablet is too imperfect to afford confidence.

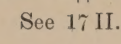
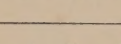
BṢL  , baṣiláte baṣila eribi.—Nab. Br. Cyl. iii. 44. Heb. פֶּסֶל.

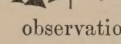
A broken line, apparently implying that carved figures were added to some already standing. The tablet relates to the restoration of an ancient temple of Anunit, and to the enlargement of its area.

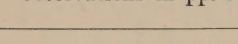
BṢR  , Biṣuru ; *a province near the source of the Euphrates.*—Sard. iii. 40.

BṢS  , Baṣis ; *a city of Syria.*—Sarg. 25.

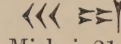
BED  , buedu; an error in Syl. 174. It should be  . See 17 II. 4 *a*.

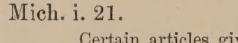
BEM  ,  , ṭaemu, ṭaeme; see note and observations in pp. 102, 103.

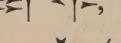
BP  , appa.

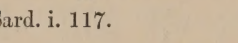
 , 30 appa, 60 iz-bar, 12 qa.—2 Mich. i. 21.

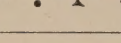
Certain articles given with several others in exchange for a piece of land.

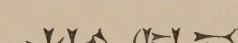
¶  , appi; Nose. Heb. אַף.

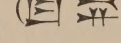
 , annute appi-sunu uzni-sunu ubattik; *of some their noses, their ears, I cut off.*—Sard. i. 117.

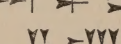
¶  , Arpa. See under *Anara*, p. 41.

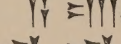
BPA  .—48 II. 49 *b*.

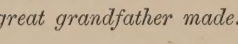
BPD  , Appadan; A Temple.

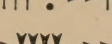
 , aga sum [mu] Apadan Dariyáuz abu abi abi-ya [ad ad ad] itebus; *this named Apadan Darius my great grandfather made.*—Artaxerxes Inscription, l. 2.

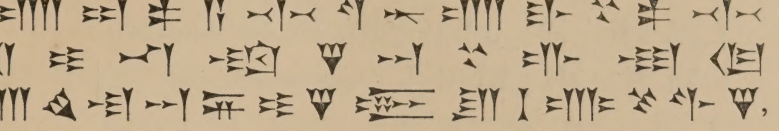
Appadan is a transcript of the Persian  , *apadána*, "temple."

BPR  , apparim, *g.* apparate, *pl.* Pond, Lake, Swamp.

 , ṣimat apparī; *embellishment of lake.*—Neb. Gr. i. 19. See more under *bila*, p. 92.

 , kirib nahr agamme va apparáte erumma [erub va] napista's eṭir; *into pools and swamps he passed, and saved his life.*—Sen. Gr. 7.

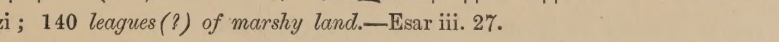
BPT  , Bit-appáti; *enclosed house.* Heb. אֲפַּרְ.

 ,

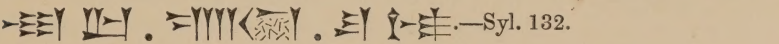
Bit-appáti tamsil bit-rab Ḥatti sa ina lisan Martu Bit-ḥilanni isaṣṣu-su usepisa; *Bit-appáti, like a Syrian temple, which in the tongue of the west country* [*Phœnicia*] *they call Bit-ḥilanni, I built.*—Botta 152, 18 = 162; 16ter 105.

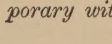
See also 39 BM 22, and the parallel Sen. B. iv. 4; in the latter, Bit-muṣaḥrite occurs instead of Bit Appáti, Heb. סַחַר, equivalent in signification to אֲפַּרְ.

BẒ , báẓi. *g. Mud* or *marsh.* Heb. בִּיץ.

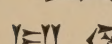
 , 140 kasbu qaqqar báẓi; 140 *leagues (?) of marshy land.*—Esar iii. 27.

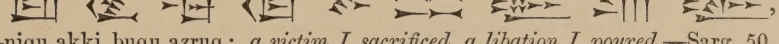
See *Bazu*, p. 79. Dr. Oppert translates this word in Esar Haddon's Inscription always as a proper name, but Mr. Fox Talbot as an adjective. It is certainly an adjective in l. 27; in l. 25 as certainly a proper name. In l. 49 also (wrong printed 29 in p. 79) I think it is a proper name.

¶  .—Syl. 132.

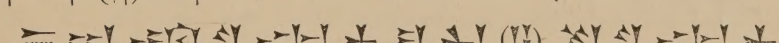
BẒR  , Buẓur-Assur; *name of a king of Assyria, contemporary with Purnapuriyas of Chaldœa* [*Kardunias*].

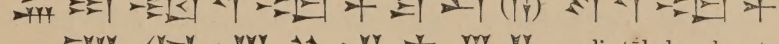
From an unpublished Tablet of Contemporaneous History, i. 5.

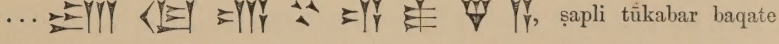
BQ  , buqu; *Libation.* See Heb. בָּקַק and בְּקְבּוּק.

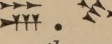
 ,

lu-niqu akki buqu azruq; *a victim I sacrificed, a libation I poured.*—Sarg. 50.

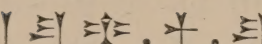
¶  , baqate, *pl. Pitchers.* Heb. בְּקְבּוּק.

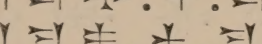


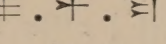
 , ṣapli tūkabar baqate tūkabar .... ultu [ta] kirib sade assá; *bowls of copper, pitchers of copper, ... from within the mountains I brought.*—Sard. ii. 63.

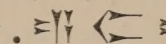
¶  , Buqudu; *one of many tribes* or *provinces in the south country.*—Botta 145, 7 = 19. Botta 16ter 73; 36, 27. Sen. T. i. 45; v. 36. Sarg. 12. Tig. jun. 13. The determinative is in Botta 36, 27.

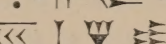
BR , bar, mas. See the following lines from the Syllabary and from Bilingual Lists :—

 , bar, báru.—Syl. 587.

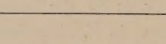
 mas, másu.—Syl. 593.

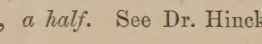
 , *over the eye*.—30 II. 9 *b*.

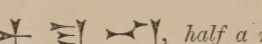
 .—48 II. 25 *c*.

 .—28 II. 65 *c*.

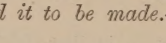
¶ , *a half*. See Dr. Hincks's Astrom. Tablet, 1856, p. 40.

 , *half a maneh*, on a bilingual slab.

 , 1½ gar usabne; *one and a half gar he caused it to be made*.—Botta 151, 20 (8) = 128.

 , 1½ kasbu qaqqaru; *one and a half kasbu of earth*.—Sen. Gr. 61.

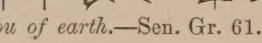
Sir H. Rawlinson finds , , and to be successive divisions of the , a measure of land and corn.—See Journ. R.A.S., 1864, p. 227.

 .—59 II. 7 and 8 *a*.

See also variant in Tig. vii. 6.

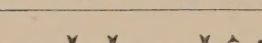
means also Iron.

I do not remember any *direct* authority for this; it is generally admitted I believe, and examples of it are found in Botta 148, 5 = 77; 162, 16 = 160. Obel. 135. Tig. vi. 66. Sard. i. 49; ii. 40. Sen. T. ii. 71; and elsewhere.

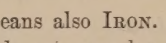
 , 20(?) as, 10 abn-bar, 4 qa.—2 Mich. i. 22.

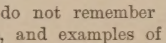
Follows a line quoted in p. 114; these lines show that there were two kinds of *bar*,—of wood and of stone. Whatever the *as* and *qa* may be here, they were also measures of some sort.

¶ , Fire.

 , 34 eri . . . abbul aggur ina isati akvu; 34 *cities* . . . *I overthrew, tore down, in fire I burned*.—Sen. T. ii. 15. See in p. 66.

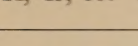
This stereotyped phrase occurs with the above form in Sen. T. iv. 1, 20, 34. Esar ii. 18, &c. It is certain, but I have no direct proof.

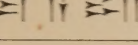
¶  , parakku, *glorious*.—Syl. 255.

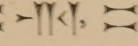
 .—Syl. 369.

BaR , Bára, Barai.—Sard. ii. 31, 44, 45, 59. A city south-east of Assyria.

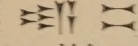
¶ Bára; *a petty king of a province of Nairi.*—Sh. Ph. iii. 58.

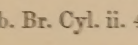
BiR  , biri, beri, birati; Wells, Springs; Lower Portions. Heb. בְּאֵר.

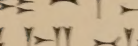
 ina puluḫti sa Istar Agane bilat-ya biri apre; *in honour of Istar of Agane, my lady, wells I dug.*—Nab. Br. Cyl. ii. 48.

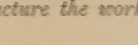
 ina beri-sunu bitiq agurri ebtiq; *in their substructure the work of brick I built.*—E.I.H. viii. 52.

etibbiru naqab biráte; *I promoted the boring of wells.*—Sarg. 11.

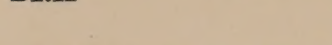
 .—Botta 145, 3 = 15. Identical phrase; see for *dib*, in Syl. No. 542.

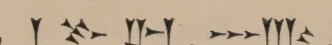
 , kirib biráti satina; *within these springs.*—42 BM 43.

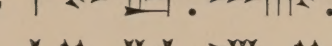
In parallel Sen. Gr. 61,  , Zippáti. Heb. צִיץ.

 ana biráti summuḫi ultu pádi Kiṣiri adi tamirti Nineveh mati-a ... ina aggulláti eri (?) usattir; *to the cheerful springs from the borders of Kiṣiri to the neighbourhood of Nineveh my country ... in pipes* [*of iron*] *I brought.*

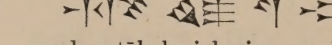
This is principally from Sen. Gr. 60, but collated with 42 BM 41 and Sen. B. iv. 33-4. "Iron" after "pipes" is not found in Sen. Gr., and there is an illegible half-effaced word after *mati-a*, not in the others. The version "pipes" for *agullat* is a suggestion of Mr. Talbot, from the root עגל, which means "round," and may, therefore, imply "pipes" as well as "waggons," the usual translation. The commencement of the Bavian Inscription gives a more ample account of this conveyance of water to Nineveh, and adds the names of eighteen towns which contributed their streams for the service of the city.

BuR  .—Syl. 171.

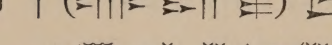
 .—Syl. 586.

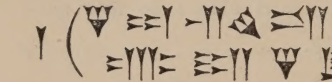
 .—Syl. 156.

¶ , buri; *pure?*

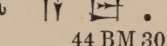
 , namḫar tūkabari buri ... amḫar; a *namkhar* of *pure* copper ... I received.—Tig. ii. 50.

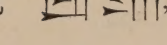
The translation is by Dr. Hincks, who by the italics shows his doubt. Dr. Oppert simply transliterates *pur* (1865).

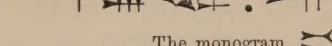
BRu  .—62 II. 36 *a*.

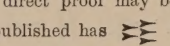
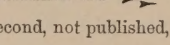
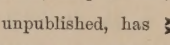
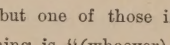
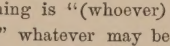
 .—62 II. 37 *a*.

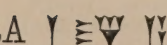
In table of weights and measures.

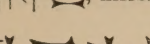
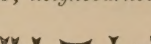
ABR  , Abre; *a river in Syria*.—Sard. iii. 72. 44 BM 30.

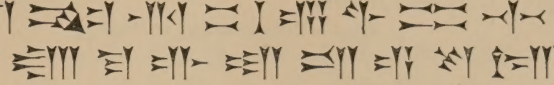
IBR  , ipru, *n.* epiri, *g.* DUST, EARTH. Heb. עָפָר.

 .—Syl. 112.

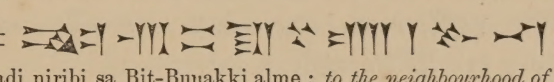
The monogram is not unfrequently used for "dust," "earth," &c. The most direct proof may be seen in the blocks which I have called Michaux's. The one published has  in iii. 2; the second, not published, has  instead of  in ii. 12; the third, also unpublished, has  instead of  in the last line but one of those in small characters at the foot of the first column. The meaning is "(whoever) shall bury in the earth," or possibly "throw into the dust," whatever may be the root of *itummiru*. The two unpublished blocks may be seen in the British Museum.

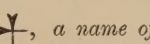
BRA  , Buranate; *a petty chief of Yasbuqa, a province of Syria*.—N. Div. i. 54; ii. 4.

BRB  , niribi; *neighbourhood, country(?).* See  .

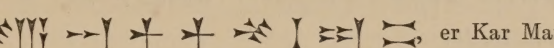

ina niribi-sun piquti sukin erumma [erub ma] marṣis etillá; *in their difficult territories steadfast I passed, and with effort ascended.*—Sen. T. iv. 10.

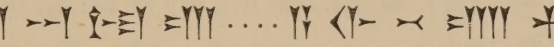
Very uncertain. Dr. Oppert has "dans leurs défilés et les rigoles des torrents."

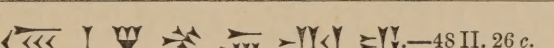

adi niribi sa Bit-Bunakki alme; *to the neighbourhood of Bit-Bunakki I approached.*—Neb. Yun. 38.

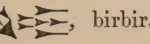
¶  , *a name of the god Merodach.*

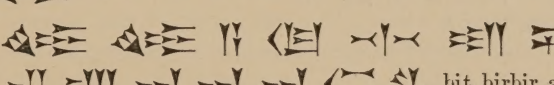
Generally admitted, but I do not know on what authority.

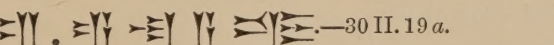

er Kar Marduk sum-su abbi; *City of Kar-Merodach its name I called.*—Botta 146, 24 = 60.

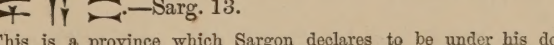

ana Beltis . . . asibat Bit-Marduk; *to Beltis . . . inhabiting the house of Merodach.*—2 Beltis 1.

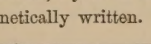
¶  .—48 II. 26 *c.*

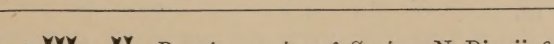
¶  , birbir.


bit birbir akiti ṣirti sa Bel il ili Marduk; *the house of Birbir, the lofty citadel of Bel (and) god of gods, Merodach.*—E.I.H. iv. 7. Doubtful. See under *Akiti.* p. 31.

 .—30 II. 19 *a.*

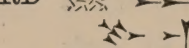
¶  .—Sarg. 13.

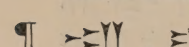
This is a province which Sargon declares to be under his dominion; it is probably in the south-west, Syria or Egypt. Dr. Oppert names it Maskak-abi. I do not think it is phonetically written. See  , p. 107.

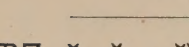
BRG  , Bargá; *a city of Syria.*—N. Div. ii. 88.

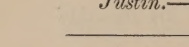
BRD .—37 II. 58 *a*.

From a Trilingual List of Birds.

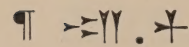
¶  , Upridissa; *Aphrosisia, in Cyprus.*—Vol. 1, Pl. 48, l. 13. Additional bit to Esar Haddon's Cylinder.

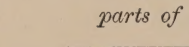
BRZ  , Bardis; *the Smerdis of Herodotus and Mergis of Justin.*—Beh. 12. for in l. 13.

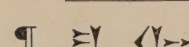
¶  , Barzanistun; *a city in the northern parts of Assyria.*—Sard. iii. 104.

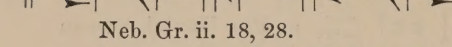
¶  , Barzipa; *city of* Borsippa.—Neb. Gr. ii. 18, 28.

In l. 18 without any determinative; with *ki* in l. 28.

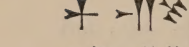
 , Barzipa.—E.I.H. i. 16; iii. 36; iv. 51.

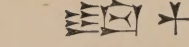
 , Barṣap.—Obel. 32. Porter's Transcript, iii. 36.

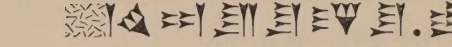
 , Dur Barzipa.—E.I.H. vi. 58.

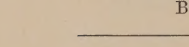
 .—50 II. 27 *a*.

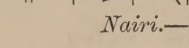
Borsippa was too well known to require any determinative generally.

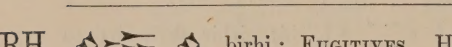
¶  , Barzuta; *king of a petty province of Nairi.*—Sh. Ph. 62.

BRḪ  , birḥi; Fugitives. Heb. בָּרַח.



 , V susi qinnáte birḥi . . . amḫar; *five sixties of slaves fugitives . . . I received.*—Tig. vi. 31.

¶  , burḥis; *name of some animal.*

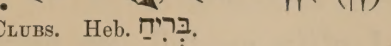
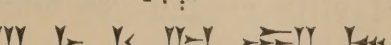


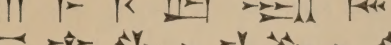
2 burhisi sa aben pili pare abni; *two ḫurḥis of fine white (?) stone I made.*—Br. Obel. ii. 18.

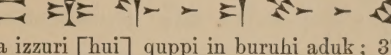
These were possibly named from their swift running; it appears that they were not found in the places where the king usually hunted. See i. 26; ii. 16.

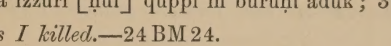
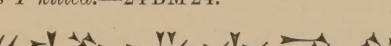
BRḪ , buruḫi, buruḫati; Bars, Clubs. Heb. בְּרִיחַ.

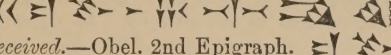
, 370 urmaḫi dannuti kima izzuri [ḫui] quppi in buruḫi aduk; 370 *strong lions like caged birds, with clubs I killed.*—24 BM 24.

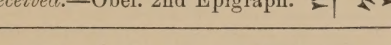
 , 20 buruḫati amḫar; *twenty bars I received.*—Obel. 2nd Epigraph.  in 4th Epigraph.

BRṬ  , parṭután; *preceding.* Arabic فرط.

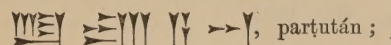
 , ki pitik parṭután usaklila; *in accordance with the preceding work I completed (it).*—41 BM 29 = Sen. B. iv. 24.

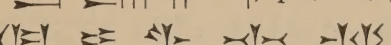
BRK  , birká, *du.* birki, *g.* Knee. Heb. בֶּרֶךְ. Monogram  .

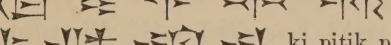
 , Assurnadin mu tur ristú tarbit birki-ya ina kuṣṣi [izguẓa] biluti-su usesib; *Esarhaddon, by name, eldest son, produce of my knees, in the throne of his royalty I placed.*—Sen. T. iii. 64.

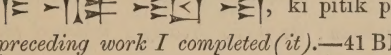
 , asar birkâ-a manaḫtu isá; *the place (where) my knees rest had.*—Sen. T. iii. 78.

Dr. Hincks, in his Grammar, makes *á* the dual termination.

 , *my knees.*—16 II. 30 *b*.

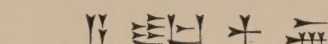
We have  in 41 BM 22, after "statues of lions," but one letter is wanting; in the parallel line of Sen. B. iv. 21, we have *birki*, and the same absence of one character. I do not know what it means.

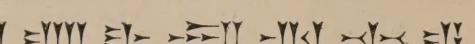
¶  , barki.

 , illamú-a . . . miskunu ṣidir ultu [ta] pan barki-ya zabtu ma usa'lu galli-sun; *before me . . . arranging their lines from before my . . . they occupied, and sent forward their soldiers*—Sen. T. v. 47. Cf. ii. 77.

Barki-ya may be something like "my position," but I do not understand the construction. Dr. Oppert has "ils aperçurent mon visage béni." Mr. Talbot, "the front of my entrenched camp."

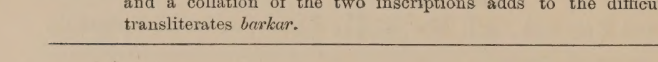
BRK , maṣgar; *Enclosure, standing-place.* Heb. מִסְגָּר.

 , asar maṣgari-su uḫalliq; *the place of its standing I laid bare.*—Esar i. 13.

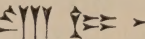
 , maṣgar hekali [bitrab] maḫriti ezib; *the enclosure of the former palace I left.*—Neb. Yun. 61 = Sen. T. vi. 37.

Doubtful, but it must be something like it. The whole passage is puzzling, and a collation of the two inscriptions adds to the difficulty. Dr. Oppert only transliterates *barkar*.

¶ , massaq; *running about.* Heb. מִשַּׁק.

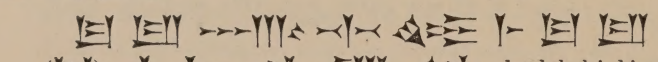
 , tallakta-sa ma'dis urappis ana massaq satrai kirib-sa; *its paths greatly I widened for the running of horses in it.*—Esar vi. 19.

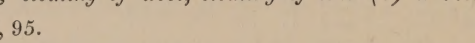
This is Mr. Talbot's rendering, to which I have no other objection than some doubt of the power *saq*. The phrase is much more consistent than it would be with *masqit*, "repose," from שָׁקַט, which I had myself proposed.

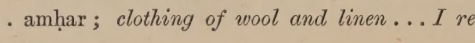
BRL  , Burulīzi.—Tig. i. 65; ii. 91.

A province mentioned with Alzi, held by the Moschi, and situated somewhere near Kummukha (Commagene). Alzi is found in Obel. 42, in connection with countries between the sources of the Tigris and Euphrates. See from 12 BM 14 to 13 BM 10. Qy. Barzala, on the Euphrates.

BRM , birme; *Wool.*

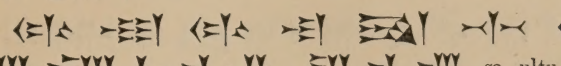
 , ku-lubulti birme ku-lubulti (ku) kumi attaḫar; *clothing of wool, clothing of linen(?) I received.*—Sard. i. 79; See also l. 87, 95.

 , lubulti birme kum ... amḫar; *clothing of wool and linen ... I received.*—1 Pul. 19.

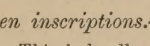
 , ku-lubulti birme(?) u kum ... aslula; *clothing of wool and linen ... I plundered.*—Esar i. 21.

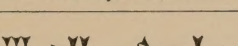
The above is from Dr. Hincks; there is no doubt that *birme* and *kum* or *kūkum* represent the quality or material of *lubultu*, "clothing," but whether colours or stuffs is doubtful. Dr. Oppert, in his last translation, reads "*besom* et safran." I have myself read "woven and plain," the first from the Arabic بَرْم, but as a guess only. Dr. Hincks considers to be a determinative of plants, which agrees with flax or cotton, but hardly so well with woollen clothing. The quotation from Esar Haddon would show that is a monogram signifying *birme*, whatever that may be.

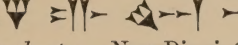
RRM , purumme, *adj.* *broken in pieces.* Arab. فرم.

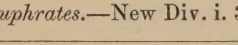
 , sa ultu ulla itti siṭir purumme izrat-ṣu izrid; *(the basement) which from of old had been covered (?) with broken inscriptions.*—Sen. Gr. 36.

This is hardly a translation, but I think it gives the drift of the passage. I cannot find any Semitic root like *zarad.*

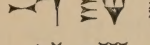
¶  , Burmar'na; *a city of Mesopotamia, near the Euphrates.*—New Div. i. 34, 36.

BRN  , *Purnapuryas.*—Synchronous Tablet, i. 5.

 , *idem.*—Nab. Br. Cyl. i. 55, 57.

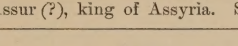
 , *idem.*—Vol. 1, Pl. iv. No. 13, l. 9.

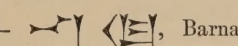
One of the kings of Babylonia of the earlier dynasty, contemporary with Buzur-Assur (?), king of Assyria. See p. 115.

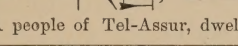
¶  , Barnaki.—Esar ii. 22. Dr. Oppert reads Masnaki.

A people of Tel-Assur, dwelling in cities which they call Mekhran and Pitan.

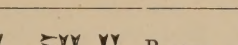
BRṢ , Burisai; *a province of Armenia.*—Obel. 181.

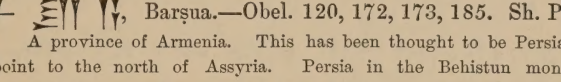
¶  , Barṣua.—Obel. 120, 172, 173, 185. Sh. Ph. ii. 40.

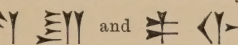
A province of Armenia. This has been thought to be Persia, but all the data point to the north of Assyria. Persia in the Behistun monument is written  .

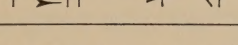
¶  , Tel-Barṣip.—Neb. Yun. 24. Obel. 32. 36. New Div. 31, 33.

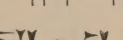
This is the capital city of the often named Aḫunu, near the Euphrates, on the left bank. The form Barṣaip occurs in the Obelisk only. The spelling of the New Obelisk shows that the same place is intended.

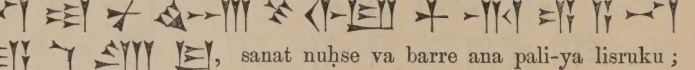
BRẒ  , parẓi; *Captains.* Heb. פַּרְזִי.

 , sa ana sutesur parẓi bitkuri mat-su pitqudu kayanu; *who in directing the captains and head-men of his country was a steadfast guardian.*—Sard. i. 24.

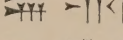
A variant of *parẓi* is  , *pani*, "the men in front." For the identity of *pan* and *parẓu*, and the sound of the labial, see the following:—

 .—Syl. 346.

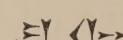
BRR  , barre; *fatness, plenty.* Heb. בָּרִיא.

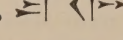
 , sanat nuḫse va barre ana pali-ya lisruku; *years of prosperity and fatness to my time may they grant.*—Tig. viii. 28.

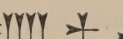
¶ , nerari; *auxiliary.*—Botta 151, 5 = 113. See *Niraru.*

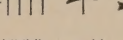
¶  , birri; *Separate* or *Clear.* Heb. בָּרַר.

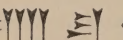
, ina barakki sa kirib bit-palabini(?) apti birri upattá; *In the pools within Bit-palabni clear openings I opened.*—Sen. B. iv. 6 = 39 BM 25.

¶  , Barrua.—Tig. jun. 29.

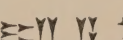
 , Bit-barrua.—Tig. jun. 34.

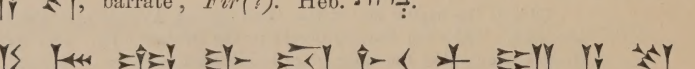
 , Bit-barrua.—17 BM 17.

 , Bit-barrú nagú.—Sen. Gr. 32.

 , *idem.*—Sen. T. ii. 21. Sen. B. i. 15.

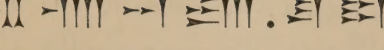
All these varying appellations probably belong to the same place; apparently a province of Armenia.

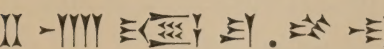
¶  , barráte, *Fir(?).* Heb. בְּרוֹת.

 , iz iki babi rabi eri salu barráte unikir iz iki iz asuṭi ẓiráte epus; *the fir posts of the great iron gate Salu(?) I removed, posts of shittim wood I made.*—Brok. Obel. ii. 9.

The version is suggested by that of Mr. Talbot; I have turned his cypresses to firs, the Hebrew being so rendered in our version of the Canticles i. 71, Cypressina in the Vulgate; the shittim-wood doubtfully, from the Hebrew שִׁטָּה. The iron gate might be, perhaps, rendered brazen gate, the value of *eri* not being quite sure.

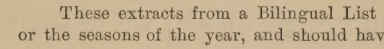
BRR .—39 II. 11 *c*.

 .—39 II. 12 *c*.

 .—39 II. 13 *c*.

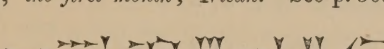
These extracts from a Bilingual List signify either the division of the quadrant or the seasons of the year, and should have been printed in p. 88, where the first of them is entered.

BRS , *the first month*; *Nisan*. See p. 50.

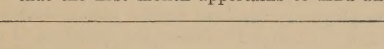
 , arah I sa Anū va Bel.

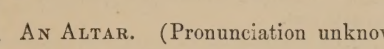
From one of many Calendar-slabs in the British Museum; the meaning is probably that the first month appertains to Anu and Bel.

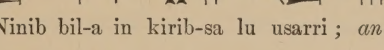
¶ , An Altar. (Pronunciation unknown to me.)

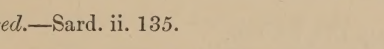
 , bars Ninib bil-a in kirib-sa lu usarri; *an altar to Ninib, my lord, within it I raised*.—Sard. ii. 135.

¶ , parakku; *devotion*.

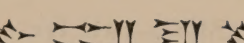
 .—Syl. 255.

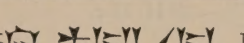
 , zakkur parakki maḫḫi atman ili rabi va bit-rabi subat biluti-ya urru musu akbud; *an edifice of great devotion, a temple of the great gods, a seat of my power, day and night I laboured at*.—Botta 37, 44. Sarg. 39.

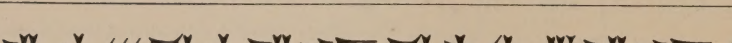
¶  , massáte; *Painted, varnished*. Heb. מְשֻׁחָה.

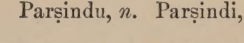
 , sal lamaṣṣi eri massáte ... ulmid; *figures of lionesses of metal painted ... I erected*.—Esar v. 52.

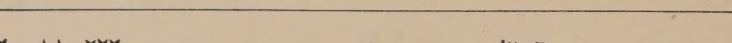
The sound *massáte* is shown by the parallel passage in Neb. Yun. 80, where the syllable is written phonetically. I follow my predecessors in translating "painted," but with some hesitation, because of the strong guttural in the Hebrew.

BRS  , Bursabū ; see Aibursabū, p. 6.

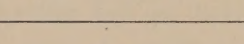
¶  , Barsap-ki ; see Barzipa, p. 120.

¶  ,
Parṣindu, *n.* Parṣindi, *g. A city south-east of Nineveh.*—Sard. ii. 69, 70.

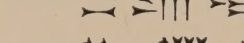
¶  , parsut ; *Sheets (of metal).* Heb. פְּרֹשׁ.

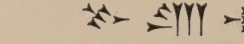
 , in parsut tūkabar urikiṣ ; *with sheets of copper I bound (them).*—Nab. Brok. Cyl. ii. 11.

Mr. Talbot renders this "nails," but as the question is of repairing gates, I thought copper plates would be employed rather than copper nails; moreover the Hebrew root means "to expand," and is employed to denote the spreading of clouds; it seems, therefore, applicable to metals also.

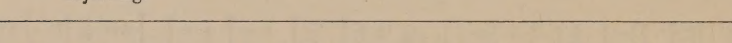
BRT  , Birtu ; *a city in Syria.*—Obel. 34.

¶ , Birtū.—Botta 152, 7 = 139.

 , Birutu.—Sard. ii. 29, 49.

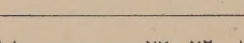
 , Burutu.—Sen. T. iv. 55.

These names all appear to mean the same city; all relate to Elam or places adjoining.

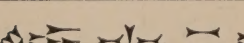
¶  ,
Birtu sa Ṣarragiti.—Tig. jun. 8.

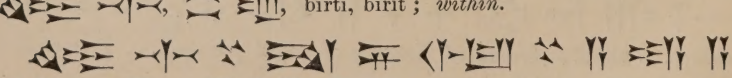
, Birtu sa Labbanat.—Tig. jun. 8.

Both cities in Syria.

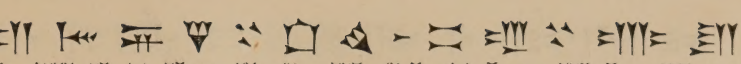
¶  , Biráte.—Sard. ii. 130 ; iii. 124. St. 10.

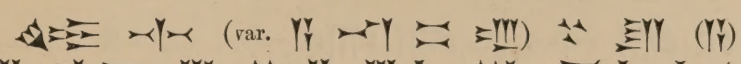
Mentioned in connection with Babylonia [Kardunias].

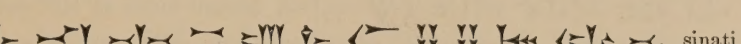
¶  , birti, birit ; *within.*

 , birti Idni va Aya egil namraṣi lu azbat ; *within Idni and Aya, rugged regions, I took (my way).*—Tig. iii. 41.

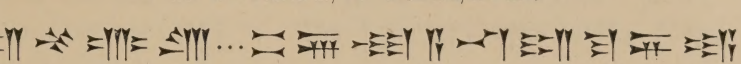
See v. 68.

BRT 
erani sa Gilḥi in birit Huṣu Arua Arardi mati dannuti saknu aksud; *the cities of Gilḥi, in the midst of Husu, Arua, Armenia, strong countries, situated, I seized.*—Sard. i. 60.

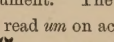

(var.) in birti Ṣua Elaniu sate dannuṭe dikti-sunu mahdi aduk; *within Sua and Elaniu, mountains strong, their warriors many I slew.*—Sard. ii. 66.

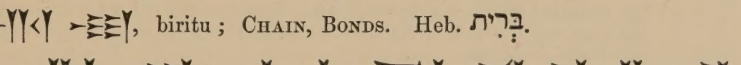

sinati birit sallat-zazati ulmid; *them (sculptured lions) within the image-gallery I raised.*—Neb. Yun. 81.

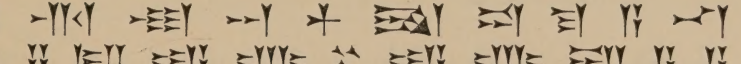
See also Sen. ii. 48, 60. Botta 151, 21 = 129.

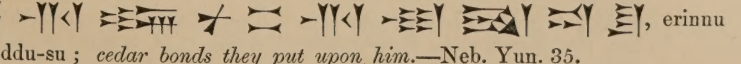

er Múru ... birtu ana ramani-ya azbat; *the city of Múru ... a possession to myself I took.*—Obel. 131.

This preposition, whether *birti* or *in birti*, is certainly the oblique case of a noun meaning "in the interior of," similar to the Hebrew forms פְּנֵי or לִפְנֵי, "before," and אֶצֶל, "near." The nominative case *birtu* would imply something internal, "one's own," and I think we have it in the line just given.

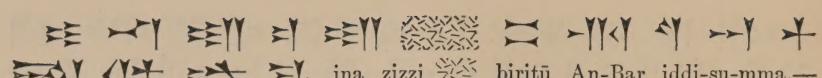
In page 102, where I have entered the word  , I believe was the word intended on the monument. The second character, in lines 8 and 9, is made by , which has been read *um* on account of its resemblance to , one of the common forms of ; but an inspection of lines 30 and 61 in the Behistun Inscription will show at once that the undoubted *um* was made . In fact, resembles almost as closely as .

¶  , biritu; CHAIN, BONDS. Heb. בְּרִית.

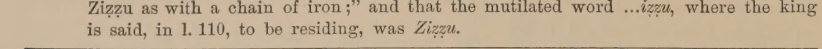

birtu An-Bar iddu ma ana Ḥazaqiyahu Yahudai iddinu-su; *(who their king) with a chain of iron had bound, and to Hezekiah of Judah had delivered him.*—Sen. ii. 71. See iv. 39.

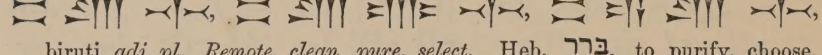

erinnu biritu iddu-su; *cedar bonds they put upon him.*—Neb. Yun. 35.

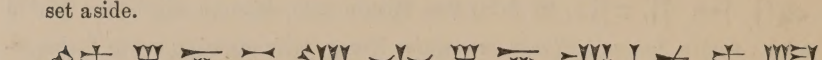
This seems rediculous, but *erinu* is so frequently used in the sense of a specific tree brought from Lebanon, that I cannot but think that this wood is meant; it may have been a sort of Chinese collar.

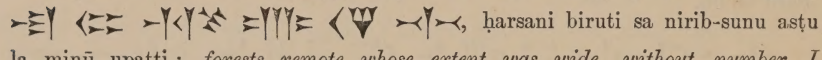
BRT  , ina ziẓẓi biritū An-Bar iddi-su-mma.—Botta 151, 4(16) = 112.

I think this may mean that the terror of the king of Meroe "bound him in Ziẓẓu as with a chain of iron;" and that the mutilated word ...*iẓẓu*, where the king is said, in l. 110, to be residing, was *Ziẓẓu*.

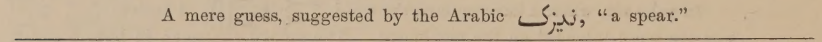
¶  , biruti, *adj. pl. Remote, clean, pure, select.* Heb. בָּרַר, to purify, choose, set aside.

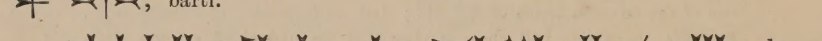
 , ḫarsani biruti sa nirib-sunu aṣṭu la minū upatti; *forests remote whose extent was wide, without number I opened.*—Botta 145, 2 = 14. See Sarg. 10.

 , 1000 abni biruti ... eli madate abi-su uraddi ma emid-ṣu; 1000 *stones select, ... above the tribute of his father, I increased and enforced on him.*—Esar iii. 22.

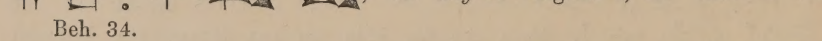
 , nizki berutī ana zululi-sa usatriz; *select supporting poles (?) for its canopies (verandahs) I placed.*—E.I.H. ix. 7.

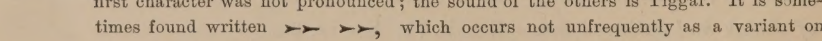
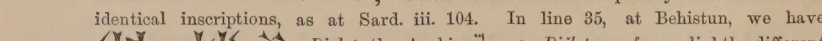
A mere guess, suggested by the Arabic نيزك, "a spear."

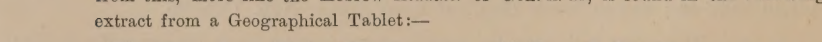
¶  , barti.

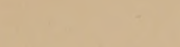
 , ka-su ana barti ustennū.—Monolith 72.

Some act which was to bring curses upon the doer; I think it may have been the changing of a part of the altar or ornament of a palace or temple to something else mean or useless.

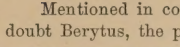
¶  , *the Tigris.*—Tig. ii. 4, 43. Sard. i. 73. Beh. 34.

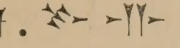
The most usual way of expressing the name of this river; it is likely that the first character was not pronounced; the sound of the others is Tiggar. It is sometimes found written  , which occurs not unfrequently as a variant on identical inscriptions, as at Sard. iii. 104. In line 35, at Behistun, we have  , *Diglat*, the Arabic دجلة, *Dijlatu*; a form slightly different from this, more like the Hebrew *Hiddekel* of Gen. ii. 14, is found in the following extract from a Geographical Tablet:—

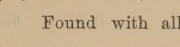
 .—50 II. 7 *b*.

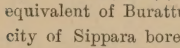
BRT  , Bit-burutas.—Sarg. 25. Botta 36, 19.

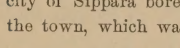
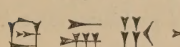
Mentioned in connection with Tyre, and other places on the Mediterranean; no doubt Berytus, the present Beyrout.

¶  , Burattu; THE EUPHRATES.—Sard. iii. 34.

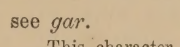
Found with all the usual case-endings:— in Sard. iii. 41; in E.I.H. v. 8, Botta 151, 20 = 128; in Sard. iii. 14, 15, 16; in Tig. v. 56, 88. See also  in p. 48, where we find , the equivalent of Burattu; and this name of the river occurs at Behistun, l. 35. The city of Sippara bore the same name, and the river was, no doubt, so called from the town, which was built close to it.

 .—35 II. 6 *b*.

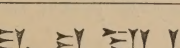
¶  , Birtuti.—Sen. T. i. 78. Sen. Gr. 25.

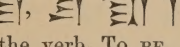

 , er Bit-Kilamzaḫ suatu ana (er) Birtuti azbaṭ; *that city Bit-Kilamzah to Birtuti I took.*—Sen. Gr. 25 = Sen. T. i. 78.

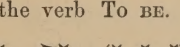
Appears to be on the road to Armenia. Mr. Talbot considers the word to signify "strong fortress," applicable to Bit-Kilamzah mentioned before; and, in fact, it appears without in Sen. Gr. 25. Dr. Oppert translates this, "I incorporated it (Bit-Kilamzakh) with the city of Birtout." He is probably right; the construction is unusual, and my own version is literal rather than satisfactory.

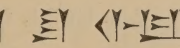
BS  , see *gar*.

This character has the values *bis* and *gar;* the only word I know with this initial pronounced *bis* is *bissate*, which will be found in its place. It will be more convenient to arrange all others under *gar*.

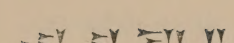
¶  , basu, basá, basi, &c.; some forms of the verb TO BE.

 , basú libbú-a ina Babel; *was my heart in Babylon.*—E.I.H. viii. 32.

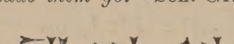
 , sa ana alkakát ili rab-rabi basá uzuná-su; *who to the proceedings of the great gods his ears were (ready).*—Birs i. 5.

 , ḫar libba-su va basá uzná-su; ... *his heart, and were (ready) his ears.*—Sh. Ph. i. 33.

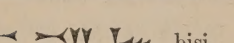
A comparison of these two passages will, I think, justify the translation.

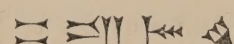
BS  , la basá hisiḫtī; *there was no necessity.*—Neb. Bab. i. 27.

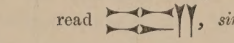
, adi la base usalik sunuti; *until they were not (until there were no more) I made them go.*—Sen. Gr. 31. See also Sen. T. ii. 18.

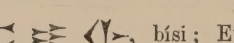
 , sa napḫar kudude ili va istari basú kirib-su; *which many shrines of gods and goddesses were in it.*—Sen. Gr. 35.

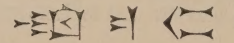
These entries are, perhaps, rather out of place here; but as the verb substantive has been misunderstood generally, and has only been explained recently by Dr. Hincks, I have put a few examples here, as likely to be useful to any one who may consult the dictionary.

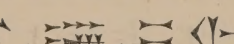
¶  , bisi.

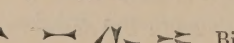
 , bisi ṭabi.—Sard. i. 87.

Some article placed with cloth, vessels, and other plunder. It might, perhaps, be read  , *sim.*

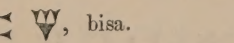
¶  , bísi; Evil. Chal. בִּישׁ.

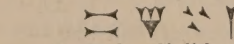
 , liẓẓur-anni lapani mimma bísi; *may he protect me from every evil.*—N. R. 33.

¶  , Bisí.—Sen. T. i. 64, 81. Sen. Gr. 21, 26.

 , Bisí.—Sard. iii. 17.

Possibly different provinces; the first appears to lie towards the north; in the latter, only the forces of Bisi are mentioned, but this campaign is on the Euphrates. In Sen. B. i. 9, a parallel passage with Sen. T. i. 81, the name is written .

¶  , bisa.

 occurs several times on the mutilated face of the Broken Obelisk which has not been published, in consequence of its illegible state generally.

BS busa; SPOIL, PLUNDER.

Constantly occurring with other plunder. Varies with (Heb. שָׁשָׂה, "to plunder") in Sard. i. 48. See Tig. i. 83, 93. E.I.H. vii. 20; viii. 13, &c. &c.

BSB See *garbi*.

BSG —Neb. Gr. ii. 21. See *Nisikti*.

BSD bisit, *c.* bisiti, *pl.* *Works.*

bilat madamada bisit ṣatum ḥisap tamâtī kirba-su amḫur; *tribute abundant, work of the mountain, clay of the sea, in it I received.*—Neb. Gr. iii. 21.

.... bisiti sadim ḥiṣbi tamâtī ... userib; *works of the mountain, clay of the sea I brought in.*—E.I.H. ii. 34.

igaru sa bisite liban atke; *a mass of work of brick I collected.*—E.I.H. vii. 37.

In the second example *userim* is put for *userib*, owing to a following *m*. In the first, *tamâtī* is printed *tasâtī;* it is so in Bellino's copy, but the error is obvious. Dr. Oppert renders *bisiti*, "minerals," and *ḥiṣab*, lapiz lazuli, or "fard bleu;" it must be some sort of earth or mineral, to be used for adorning the person. I think *bisit* is etymologically the same as the following word.

¶ ipsit, *c.* ipsiti, *pl.*

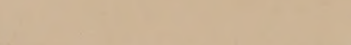
buhur zin ipsit qati-su; *snares for the chace, the work of his hands.*—Br. Obel. i. 32.

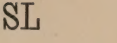
ipsit etibbusu kirib sati marṣi isme; *the work I had done in the mountains rugged he heard.*—Botta 146, 14 = 50.

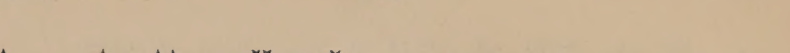
ipsit qati-su; *work of his hands.*—Sard. i. 24 See Sarg. 59.

ipsiti urninti-ya ... alṭur; *the deeds of my success(?) I wrote.*—New Div. ii. 60. The same passage in i. 50, with .

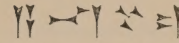
For the word which I have doubtfully read *urninti*, see Tig. viii. 39, 62.

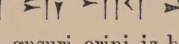
BSḪ  . See *Buruḫi*, p. 121.

BSL  , bisli; *wood for carving.* Heb. פֶּסֶל.

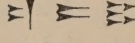
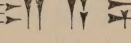
 , ana sate Ḥamáni eli gusuri erini iz bisli akis; *to Mount Amanus I ascended, planks (?), pines, carving wood I cut.*—Obel. 30.

, dapráni bisli; *cypress for carving.*—Golden Tablet, 13.

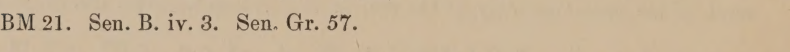
 , surman bisli; *box for carving.*—39 BM 21. Sen. B. iv. 3. Sen. Gr. 57.

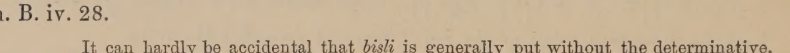
 , umrani bisli.—41 BM 35. Sen. B. iv. 28.

It can hardly be accidental that *bisli* is generally put without the determinative, as though it meant "for carving," rather than any particular sort of wood. *Umrani* occurs also in Botta 152, 15=159; Oppert reads it *daprani*, but I do not know his reasons. See *Baṣila*, p. 113.

¶  , Arrakdi. A variant  proves the reading.—Sard. ii. 77. See p. 48.

¶ , barakki, *obl.* barakkani, *pl.* Pool, Lake. Heb. בְּרֵכָה.

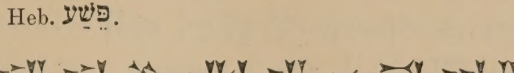
 , ina barakki sa kirib bit-palabini (?) apti birri upattá; *In the pools within Bit-palabni clear openings I opened.*—Sen. B. iv. 6 = 39 BM 25.

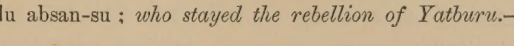
 , ẓulap-taráni sa kirib barakkani eṭut-sun usaḫlá yommis usnammir; *the fountains, whose jets I made play in the ponds, shone like the day.*—39 BM 28 = Sen. B. iv. 8.

Word for word, "Fountains which, in the ponds their jets I made play, like day shone."

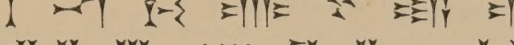
BSN , apsan, *c.* apsani, *obl.* *Transgression, rebellion.* Heb. פֶּשַׁע.

sa Yatburi emiddu absan-su ; *who stayed the rebellion of Yatburu.*—Botta 37, 29. See 33 BM 11.


rapsu nagú Yahudi Ḥazaqiahu sar-su emid apsani ; *of the wide province of Judea and Hezekiah its king I stayed the transgressions.*—Neb. Yun. 15.

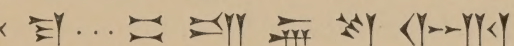
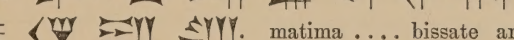
 , isuṭu apsani ; *they relinquished transgressions.*—Bavian 5. Botta 151, 1 = 105 ; 135, 10 = 154.

, isaṭ apsáni ; *he relinquished transgressions.*—Sen. T. ii. 64.

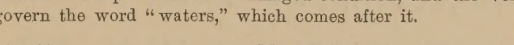
 , *idem.*—Esar ii. 54.

The last three quotations, with varying orthography, have been translated in several different ways; but I believe I have given the true meaning. The phrase occurs in cases where the writer has terminated an affair to his own satisfaction.

BSṢ , bisṣu. *n.* bisṣate, *pl.*

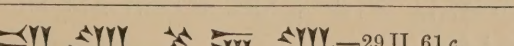

(v.)  . matima .... bisṣate arkuṣu (v. ṣa) ipaṭṭaru ; *whosoever .... its established sluices shall let loose.*—Bavian 58.

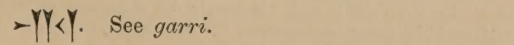
Doubtful. The sense suits the inscription, being followed by a prohibition to waste the water; and we have Dr. Oppert's authority for translating *dim*, the Accad equivalent of *bisṣu* in the following extract from the Syllabary, by "river." But the Bavian Inscription is in a damaged condition, and the verb *ipaṭṭaru* may perhaps govern the word "waters," which comes after it.

 .—Syl. 163.

One copy I made of this has ; if this is right we have here a cognate of the Heb. פֶּסֶל, "an image," a known value of .

BSR , Bisri ; *a province of Mesopotamia, not far from Carchemish.*—Tig. v. 59.

¶  .—29 II. 61 *c.*

¶  . See *garri.*

BSS 𒁹𒌋𒌋𒀀 𒉡 𒀀𒀀, bissate, *obl.*

𒁹𒌋𒌋 𒀀𒁹 𒁹𒁹 𒀀𒀀 𒀀𒀀 𒁹𒁹 𒁹𒁹𒁹 . . . . 𒀀 𒁹𒁹𒁹𒀀 𒉡 𒀀𒀀 𒁹𒁹 𒀀𒀀 𒁹𒁹𒁹𒁹 𒀀𒀀 𒀀, sa kí pí musar-ya . . . in bissate ikatamu-su ; *whosoever the face of my writing . . . . with earth shall cover.*—Monolith 58.

In a similar passage, Tig. viii. 67, *bissate* is replaced by 𒁹𒁹𒁹 𒀀𒀀, and 𒁹𒁹𒁹 𒀀𒀀 is shown to be equivalent to "earth" and "dust," by the note on the Michaux Slabs, at p. 118, *suprà.*

BST 𒀀𒁹𒌋 . 𒀀𒀀 𒁹𒁹𒁹 𒁹𒁹𒁹𒀀, Bustu ; *a city of Parṣua.*—Obel. 186.

¶ 𒀀𒀀𒀀 . 𒁹𒁹 𒀀𒀀 𒁹𒁹𒁹𒀀, Bisitu ; *a minor god, dwelling at Warka.*—Neb. Yun. 32. See *Bidinnum*, p. 76.

¶ 𒀀𒀀 𒀀 𒁹𒁹𒁹𒁹, puseta ; *abundant.* Heb. פּוּשׁ.

𒁹𒌋𒌋 𒀀 𒁹𒁹𒁹𒁹 𒀀𒀀 𒀀 𒁹𒁹𒁹𒁹 . . . 𒁹𒁹𒁹𒁹 𒀀 𒌑𒌑 𒌑𒌑, savasta puseta . . . usezá ; *marble abundant . . . . I carried off.*—Tig. iv. 1.

"Marble" is a mere guess, from the Heb. שַׁיִשׁ. The word may be read *sabarta*, and rendered "ornaments," or articles of beauty, from שָׁפַר ; but following plunder of metal, and articles of metal, I thought marble more likely.

¶ 𒁹𒌋 𒀀 𒁹𒁹𒁹𒁹, badilta. See pp. 75, 76.

BT 𒁹𒌋𒌋𒌋, 𒁹𒁹𒁹𒌋, 𒁹𒌑𒌑, 𒌋 𒁹𒁹𒁹𒁹𒌋, 𒌋 𒁹𒁹 𒀀𒁹𒁹𒌋, bit, bítu ; House. Heb. בַּיִת.

𒌋 𒁹𒌑𒌑 . 𒁹𒌋𒌋𒌋 . 𒌋 𒁹𒁹 𒀀𒁹𒁹𒌋.—Syl. 364.

𒌋 𒁹𒁹𒁹𒌋 𒌑𒌑 𒁹𒌋𒌋𒀀 𒌑𒌑 . . . 𒁹𒁹 𒀀𒌋 𒀀𒀀 𒁹𒁹𒁹𒌋 𒁹𒁹𒌋, bit agá . . . itebus-su ; *this house he made.*—No. 17, C, l. 16.

𒌑𒌑 𒁹𒁹𒀀 𒁹𒁹𒁹𒌋 𒁹𒁹𒌑𒌑 (𒌑𒌑 𒁹𒁹𒀀 𒁹𒁹𒌋 𒀀𒁹𒀀 𒁹𒁹𒌑𒌑, ana bit-ya u ana mati-ya ; *to my house and to my country.*—N. R. 33.

𒁹𒌑𒌑 (v. 𒁹𒁹𒁹𒌋) 𒀀𒌋 𒁹𒁹𒀀 𒀀𒌋 . . . 𒁹𒌑𒌑 𒀀𒌋 𒁹𒁹𒁹𒌋, bit te-an-ki . . . epus.—Birs i. 23.

This is rendered "the Planisphere" by Sir H. Rawlinson, "the temple of the sphere" by Mr. Talbot, and "le temple des assises de la terre" by Dr. Oppert. I would read the name *temmin irziti*, "foundation of the earth."

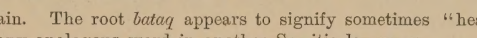
BT ,
bit sa aguri ina eli-su arzip; *a house of brick upon it I built.*—Tig. vi. 19.

See viii. 44, 67.

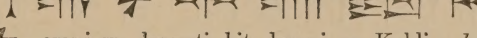
I believe that the three monograms at the head are merely graphic varieties of the same letter, being made up of a like number of strokes, horizontal and perpendicular; in fact, different hands. We find the same usage in many other characters: *ya* is made , , and ; *tur* is and ; *ṣi* and ; *lu* is and ; *um* , , and , the last of which shows a difference in the number of upright strokes, as in , which probably had one additional to distinguish it from . All these monograms when used phonetically are sometimes sounded *e*, and represent the ע, as in , *reuti*, "rule," Heb. רְעוּת, "to rule;" this is almost always the case with , but and are both read *bit* and *mal*; I think more generally *bit*, and *mal*, but I am not sure; see , *malku*, "king," , *pitqudu*, "a director."

I proceed to give all the words I have registered which begin with and , putting those characters indiscriminately as I find them, because they are so often interchanged. In most cases, when they begin a word we have the name of a temple, or province, or town, which will be entered under the proper name following *Bit*, as Bit Adini in p. 20, and Bit Birbir in p. 119. Words beginning with BT under other forms, will follow in p. 140.

BTD , valdi; Source or Bed of River. Heb. יַלְדְּ.

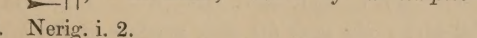
 , sa ultu valdi nahri azbata; *which from the bed of the river I took.*—Sen. T. vi. 38.

¶ , bit-dukatti; *accumulated?*

 , nukiti bitdukatti-su; *his accumulated treasures.*—Sen. T. ii. 42.

Uncertain. The root *bataq* appears to signify sometimes "heap up," but I do not know any analogous word in another Semitic language.

¶ , bit-durani; Fortresses.

 , erani-su dannuti bit durani sa Kaldi; *his strong cities (and) fortresses of Chaldæa.*—Sen. T. i. 34 = Sen. Gr. 12. See also Sen. T. i. 71.

BTZ , Bit-Zida; *name of a temple.*—E.I.H. i. 19. Nabon. i. 1, 2. Nerig. i. 2.

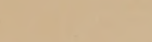
Name of a temple, generally joined with that of Bit Saggaṭu. The kings of Babylon constantly include among their titles "Defender of Bit Saggaṭu and Bit Zida." (See E.I.H. i. 19; Nabon. i. 1, 2; Nerig. i. 2.) Bit Saggaṭu occurs alone at E.I.H. ii. 40,

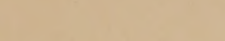
BTZ

where it is followed by the epithet "Temple of his power." Bit-Zida, in Neb. Gr. ii. 18 and E.I.H. iii. 38, also alone, is called "the strong house in Borsippa;" but in 2 Pul. 7 it is mentioned as being in Calah. Dr. Oppert always explains these temples as "la Pyramide et la Tour." Dr. Hincks translated them "domus capitis frequentis" and "domus dextra," or more loosely, "the Barrack and the Judgement Hall." He was of opinion that the Babylonian kings, in taking the title above-mentioned, did not mean to call themselves repairers of edifices, but "Defenders of the Military and Civil Institutions of the Country." This opinion is corroborated by the circumstance that there were more temples than one similarly named.—Polyphony, p. 21.

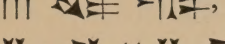
¶ 𒀀𒁀𒁀𒁀 𒀀𒁀𒁀𒁀 𒀀𒁀𒁀𒁀 𒀀𒁀𒁀𒁀, bit-zirḫui ; *name of some animal.*

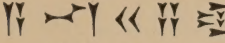
𒀀𒁀𒁀𒁀 𒀀𒁀𒁀𒁀 𒀀𒁀𒁀𒁀 𒀀𒁀𒁀𒁀 𒀀𒁀𒁀𒁀 . . . . 𒀀𒁀𒁀𒁀 𒀀𒁀𒁀𒁀 𒀀𒁀𒁀𒁀 𒀀𒁀𒁀𒁀

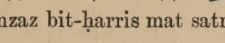
BTḪ  , Bit-ḥarris; *name of a temple.*

 , ana manzaz bit-ḥarris mat satra; *for the exaltation of Bit-ḥarris of the east country.*—Tig. i. 26.

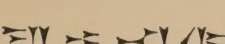
, sa ina kirib bitḥarris rabi satra . . . ; *who inside of Bit-ḥarris the great, of the east country (are reigning?).*—Botta 153, 12 = 156.

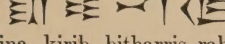
 , sa ana meri bit-ḥarris satra bitkuri mat-su; *who for the embellishment of Bit-ḥarris of the east country the chiefs of his country has* [verb lost].—Sh. Ph. i. 32.

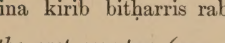
 , musandil bit-ḥarris satra sa abu matáti; *supporter of Bit-ḥarris of the east country, which is the father of countries.*—3 Pul. 23.

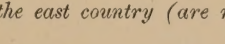
 , bit-ṣabi bit-ḥarris ella bitbit sa ina Babili . . . abnū; *Bit-ṣabi (and) Bit-ḥarris lofty, houses which are in Babylon . . . . I built.*—E.I.H. iv. 40.

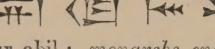
It appears from these extracts that Bit-ḥarris was always the name of a temple, and of more than one; not the name of a country. The meaning of the name is probably the "well-built house," from חָרַשׁ. The east country is the country between the rivers, as distinguished from Martu-ki, the west country.

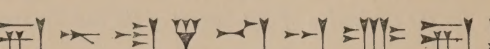
BTK  , malku, *n.* malki, malkut, *pl.* KING. Heb. מֶלֶךְ.

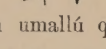
 , sar sa ultu yom biluti-su malku gabrá-su lá ipsu; *king who from the day of his power, a prince his rival has not been.*—Sarg. 8.

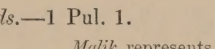
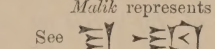
 , 42 mati va malki-sina; *forty-two countries and their sovereigns.*—Tig. vi. 39.

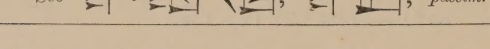
 , malki sibẓuti eduru taḥazi; *kings inglorious shrank from battle.*—Sen. T. i. 16.

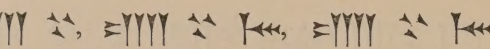
BTK  , malki nikrut Assur abil ; *monarchs enemies of Assur I seized.*—Tig. i. 51.

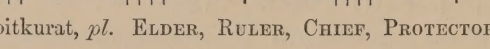
 , malkut lasanan umallú qata-ssu ; *the princes of Lasanan (?) have filled his hands.*—1 Pul. 1.

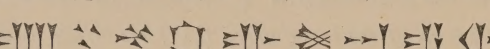
Malik represents a king of inferior rank; generally those subordinate to the *sar*. See  , *passim.*

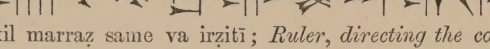
BTM  ,  , bitkur, *c.* bitkuri, bitkurat, *pl.* Elder, Ruler, Chief, Protector. Heb. בְּכוֹר.

 , bitkur mukil marraṣ same va irṣitī ; *Ruler, directing the course of heaven and earth.*—Sard. i. 2.

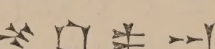
 , mukil pan bitkur ; *directing the front of the ruler.*—1 Pul. 3.

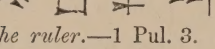
 , sa . . . sit-ṣu in bitkuri ana daris ukinnu ; *who . . . his feet among rulers for ages hath established.*—Sard. i. 25.

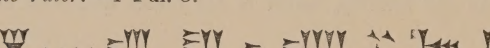
 , bitkurat er-ya Asur ; *chiefs of my city of Assur.*—Tig. iv. 37.

 , an Assur bili-a va bitkuri mati-ya aqi ; *to Assur my lord, and the protectors of my country I sacrificed.*—Monolith 10 *b*.

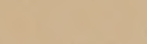
See p. 45, and correct the translation. See also *parzi*, in p. 123; and Sh. Ph. i. 32, under *Bit-ḫarris*, in p. 137. I do not feel sure of the meaning in every case where set down.

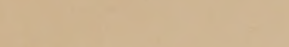
¶  , *Tomb.* See *Arali*, p. 52.

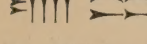
¶  , *name of some palace or temple.*

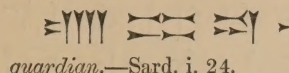
 , Bit-mat-si ina la bana lu akṣur ; *Bit-mat-si, in which nothing was doing, I completed.*—Sard. ii. 134. [May it be "not having anything to do"?]

The translation is hazardous, but it seems in analogy with such forms as *ana la mina*, in Tig. i. 84; or better, *ana la zabate*, in Tig. vi. 17; the change of preposition from *ana* to *ina*, changing what was "not *to* be done" to what was "not *in* doing." Dr. Oppert, reading *labana* as one word, translates "Je distribuai les briques pour bâtir ce palais." If so read the version might be "I built it in brick."

BTQ  , pitqudu; GUARDIAN, INSPECTOR. Heb. פָּקַד.

 , pitqudu kayanu; *a steadfast guardian.*—Sard. i. 24.

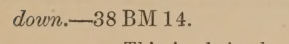
BTR  , hekal; TEMPLE, PALACE.

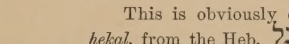
 , timmen sa hekal [bit-rab] turra sátu ana ṣiḥarti-sa aggur; *the basement of that small palace, to its entirety, I tore down.*—38 BM 14.

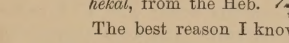
This is obviously one word, being never divided. We usually transcribe it by *hekal*, from the Heb. הֵיכָל, and it is curious that the Accad reading would be *e-gal*. The best reason I know for writing *hekal* rather than *bitrab* is that such an expression as "small great house" in the above quotation, would not have been used by persons to whom its component parts were significant; we should not readily say a "white blackamoor," although we do not object to "white negro." I find in l. 2 of K 152, among the photographs executed at the British Museum.

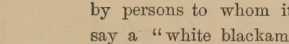
BTS , bit as (?).

The introductory line of the Caillou de Michaux in which this occurs is rendered by Dr. Oppert "vingt et quarante soixantièmes en grandes mesures agraires." Mr. Talbot translates "twenty-four lines extending to the length of one greater 'hu or cubit," deriving *bitas* from the imaginary root פָּטַשׁ, "to flatten out," preserved in פַּטִּישׁ, "a hammer;" but the root نطس, referred to by lexicographers, is not found in Golius with that sense. The meaning given by Dr. Oppert is probably correct, as referring to the dimensions of the land which is the subject of the inscription; the last part of the line, *as* 1 *hu rabtu*, occurs in the inscriptions frequently,* after the statement of a measure, signifying "according to the greater cubit." I append here the introductory lines of the three known inscriptions of a similar nature, of which the first alone is printed, and will be found in Rawlinson's first volume, Sh. 70; the others are in the British Museum, and are now preparing for publication in a third volume:—

 .—1 Mich. i. 1.

 .—2 Mich. i. 1.

 .—3 Mich. i. 1.

¶  , Bit-Saggaṭu. See *Bit Zida*, p. 135.

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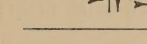
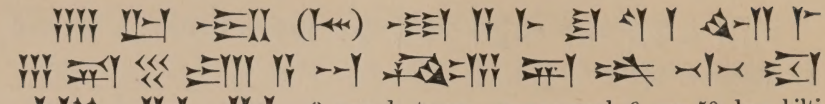
* Usually made  , which may also be read *as* 1 *hu*, as is an equivalent of (see Syllabary No. 427). The only objection to this is, that we have once or twice , another equivalent of , before . See Pl. 7, Vol. 1, F 21, and a variant of in 38 BM 7.

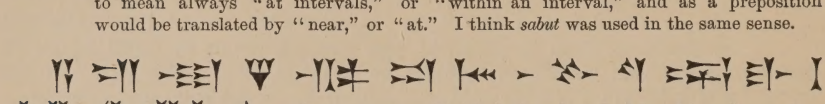
BTT , maltaqti; *gathered, collected.* Heb. לֶקַח.

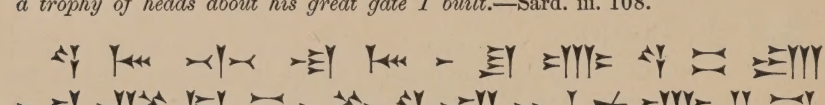
 , 8 urmaḫ tuame supar saqal 6 sus 50 han bilti maltaqti eri namriri; *six lions pairs, beautiful, weighing* 410 *talents collected, of bright metal.*—Botta 16ter 109 = Botta 38, 63 = 152, 18 = 162.

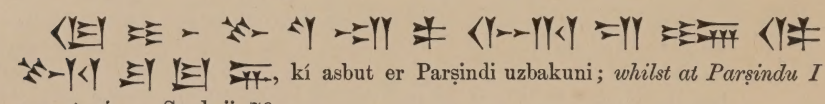
The plural sign is added from 152,18; the next word is , in 38, 63; *saqal* is expressed by in 38, 63; only is left in 152,18. I do not clearly understand the addition; alone is explained by *saqalu*, in the Syllabary, No. 143.

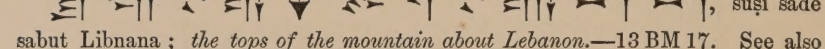
BT , *An interval.* See Arabic فوت.

I do not know that this should be considered a separate word; with it seems to mean always "at intervals," or "within an interval," and as a preposition would be translated by "near," or "at." I think *sabut* was used in the same sense.

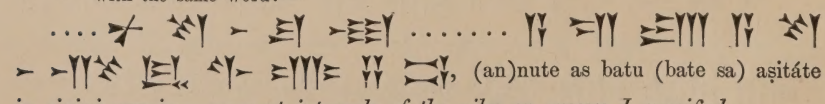
 , aṣitu sa qaqqadi (risdui) asbut babi rabi-su lu arzip; *a trophy of heads about his great gate I built.*—Sard. iii. 108.

 , zabi tilai in kappi [su] uzabbita in izziqipi asbut erani-sunu uzaqip; *men alive in hand I captured, in crosses about their cities I crucified.*—Sard. iii. 84.

 , kí asbut er Parṣindi uzbakuni; *whilst at Parṣindu I was staying.*—Sard. ii. 70.

 , suṣi sade sabut Libnana; *the tops of the mountain about Lebanon.*—13 BM 17. See also Sard. i. 62. Sh. Ph. ii. 9.

I think *batu* in the following mutilated line in New Div. ii. 54, may be connected with the same word:—

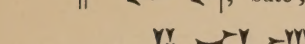
 , (an)nute as batu (bate sa) aṣitáte in ziqipi uzaqip; *some at intervals of the piles on crosses I crucified.*

It will be seen, on comparing the passage under *anute* in p. 42, that I have completed this line from that. There was too large a bit broken out to be filled with *sa* only, and this may enable us to give a tolerable guess at the meaning of the obscure *battu batte* in that extract, which I rendered doubtfully "by the side of;" I would now rather say "around," or "near."

¶ , bitu; House. See *Bit*, p. 134.

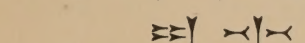
¶ , bítā. See l. 10, p. 83.

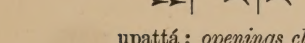
¶ , bute; *Coming, advancing.* Heb. בּוֹא.

 , ana riddi va bute; *going down and advancing.*—Sen. T. v. 63.

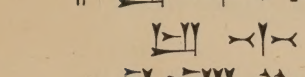
Doubtful. The phrase comes before a narrative of a fierce attack on the writer's enemies.

¶ , apti, *openings.* Heb. פֶּתַח.

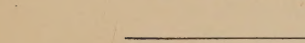
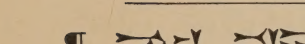
 , apti birri upattá; *openings clear I opened.*—39 BM 25 = Sen. B. iv. 6. See *Birri*, p. 124.

 .—Syl. 187.

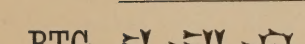
¶ , ipti, *wonders.* Heb. יפת.

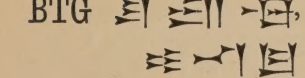
 , ipti kabitti igiṣá summuḫu ana er-ya Babel; *wonders many brought gladness to my city of Babylon.*—E.I.H. ii. 36.

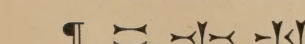
Dr. Oppert has "un trésor énorme."

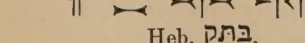
¶  for  , bilta; *tribute.*—Botta 151, 22(10) = 118. See p. 94.

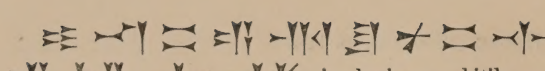
Frequent in the inscriptions of Sargon. See Sarg. 16. Botta 153,9=153; 149,6=90; 151,5(17)=113, &c.

BTG  , bataq; *restoration.* Heb. בְּרַק.

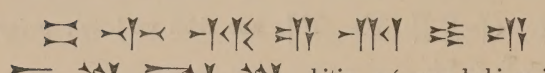
 , ina kupri va agurri bataq-su azbat; *with cement and brick its restoration I undertook.*—Nabon. i. 27.

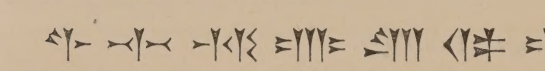
¶  , bitiq; Form, Fashion, Work. Heb. בְּתֵק.

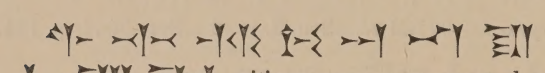
 , ina kaspi iptiku bitiq-su; *in silver they formed its form.*—E.I.H. iii. 5.

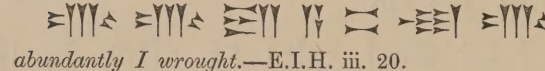
BTG  , in beri-sunu bitik agurri eptik ; *in their lower portions the work of brick I formed.*—E.I.H. viii. 53.

The meaning here is clearly that the substructure of the walls was formed of brick; Nebuchadnezzar adds that a lofty edifice [*kummu*] was erected upon this substructure.

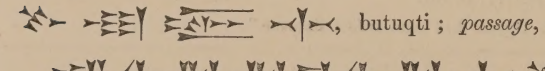
 , bitiq erí ema babi-sa irtette ; *with work of iron strongly its gates he overlaid.*—E.I.H. ix. 15. See viii. 8.

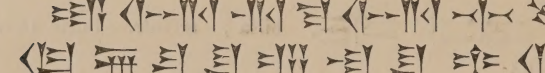
 , bitiq urude ; *work of iron.*—Sen. B. iv. 27.

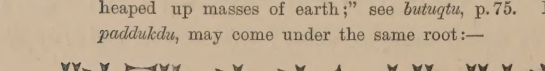
 , pitiggu anna sa nummuru kumta-sun ; *the workmanship of lead, masses of which were seen.*—Sen. B. iv. 28.

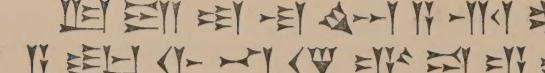
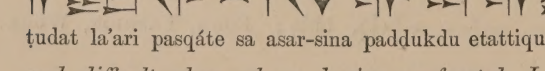
 , gagadá bitugak ; *abundantly I wrought.*—E.I.H. iii. 20.

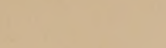
This is a guess, but it appears probable; the form is like that of *pitluḫak*, in i. 39, 50; ii. 11.

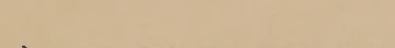
¶  , butuqti ; *passage, channel.*

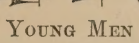
 , yarri marti butuqti kirba-sun la subsí.—E.I.H. vi. 47.

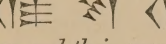
The whole of the clause runs "ebir-sun kima ebir tihamti gallati yarri marti butuqti kirba-sun la subsí sibik epiri aštappak sunuti," which I would venture doubtfully to translate in this way:—"The crossing of them [the waters] being like the great sea of *yarri marti* (western ocean?) and no channel through them, I heaped up masses of earth;" see *butuqtu*, p. 75. I think  , *paddukdu*, may come under the same root:—

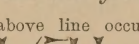
 , ṭudat la'ari pasqáte sa asar-sina paddukdu etattiqu ; *quagmires dark* [or *deep*] *and difficult whose places, having perforated, I passed through.*—Sarg. 11. See also Botta 145, 3, where the verb is  , *etettiqa.*

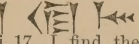
BTL  , batuli, *m.* batulate, *f.* Young Men *or* Women. Heb. בְּתוּלָה.

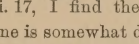
 , batuli-sunu batulate-sunu ana isate asrup; *their young men and their young women in fire I burned.*—Sard. i. 109.

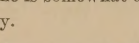
The above line occurs several times in this inscription; *batuli* is written  in ii. 43 and 47. In a similar passage in Shalmaneser's Monolith, i. 17, I find the same word written ; but the stone is somewhat damaged in this part, and I do not feel sure of the accuracy of my copy.

BTM  , Butámu; *a city of Syria.*—N. Div. ii. 11.

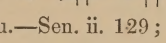
BTN  , bitani.

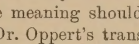
 , an Gilḫi sa bitani.—Sard. i. 59; ii. 112.

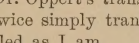
 , sa Urume sa bitani.—Sard. ii. 13.

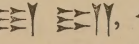
 , adi Niṛib sa bitani su-ṣu.—Sen. ii. 129; iii. 122.

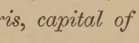
I have only found this word in these five passages of the Annals of Sardanapalus, always preceded by *sa* with the name of a province, and twice followed by *su-ṣu*, "his hand;" the meaning should be "which he (or his hand) held," or something of the sort. In Dr. Oppert's translation he twice makes Sabitan a part of the name of the province, twice simply transcribes the words in italics, and once ignores it; being as much puzzled as I am.

BTR  , Pitura; *a city apparently near the Tigris, capital of the province of Dirra.*—Sard. ii. 104, 112.

¶  , bitrutī, *pl. Carved, cut.* Heb. בְּתֻר.

 , 16 paṣillī bitrutī; *sixteen images carved.*—Neb. Gr. ii. 27.

¶  , puḫaztū; *slippery, unstable.* Heb. פַּחַז.

 , gaggar bázi puḫaztū u abn kazabiti; *a ground marshy, slippery, and stones treacherous.*—Esar iii. 28.

BTT 𒌅𒁀 . 𒌦 𒁍𒁍𒁍 𒌅𒌅 𒁹𒄿𒁍, Bitátī.—Neb. Gr. i. 25.

This province is named with several others, all unknown to me. Mr. Talbot suggests that it may be the city *Bittútu*, which follows here. The difference of the determinatives is not of much significance, as 𒌅𒌅 and 𒁹𒁍𒁍 are occasionally interchanged. He further suggests that Beth-kubati, one of these places, may be the Beth-kubatti of Sen. T. i. 70, and ii. 2.

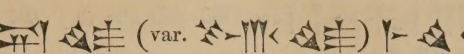
¶ 𒁹𒁍𒁍 . 𒌦 𒁍𒀭𒁍 𒁹𒁍𒁍 𒁍𒁍𒁍𒁍 𒁹𒁍𒁍, Bittútu; *a city in Lower Chaldœa.*—Sen. T. iii. 46.

¶ 𒁍𒁍 𒁍𒁍𒁍 𒌅𒌅 𒁹𒀸𒁹, abtáti, *adj. pl. Damaged.* Heb. נִבַּר.

𒁹𒀭𒌦 𒌦 𒁍𒀭𒁍 𒁹𒀸𒁹 𒇽𒁍 𒁍𒁍𒁍 𒄑𒁹 𒁍𒁍 𒁹𒁍𒁍 𒌅𒌅 𒁹𒁍𒁍 𒁍𒁍𒁍 𒀀𒁹𒁍𒁍 𒇽𒁍 𒁹𒀸𒁹 𒁍𒁍 𒁍𒁍𒁍 𒁍𒁍 𒁹𒀸𒁹 𒁍𒁍𒁍 𒌅𒌅 𒁹𒀸𒁹 𒁍𒁍 𒁹𒀸𒁹 𒄑𒁹 𒁍𒁍𒁍, libitti kummi-sa va agurri taḫlupti-sa abtáti eksir; *the sun-dried bricks of its body and the burnt bricks of its covering, damaged, I made good.*—Birs ii. 10.

𒄑𒁹 𒄑𒁍𒁍 𒁍𒁍𒁍 𒁍𒁍 𒇽𒁍 𒁍𒁍𒁍 𒁍𒁍 𒁹𒁹 𒄑𒁍 𒁍𒁍𒁍 𒁍𒁍𒁍 𒁹𒁍𒁍 𒁍𒁍𒁍 𒁍𒁍𒁍 𒁍

BT The only direct proof known to me that *mit* was a value of 𒀀, and that proof not quite certain, is in the following line:—

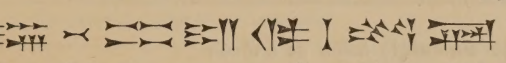


Sard. i. 35.

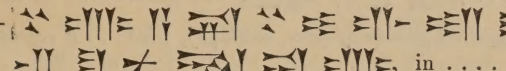
This might be read *muṣḫar miṭi kullat aibi-su*, "enforcing the removal of all his enemies;" or if the first word be read *muskin*, "effecting the removal," &c. It would perhaps be more grammatical to say "the enforcer of the removal," *miṭi* being a genitive case. The variant is here 𒀀.

¶ 𒀀, pagar; *Dead Body, Corpse.*

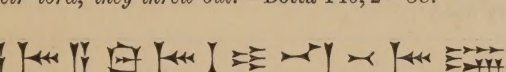
Frequently accompanied by a determinative; 𒂗 or 𒁹.



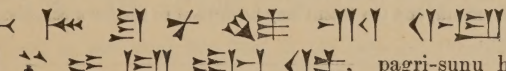
pagri quradi-su zin rapsa-su umalli; *with the dead bodies of his warriors I filled his broad wastes.*—Obel. 146.



in ..... sadi marṣi pagar Azá tur bil-sunu iddú; *in the .... of rugged mountains the corpse of Aza, the son of their lord, they threw out.*—Botta 146, 2 = 38.



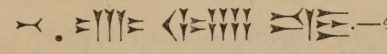
mie nahri-su ina pagri quradi-su izrubu nabaṣis; *the waters of his rivers with the bodies of his warriors they strewed broadcast.*—Botta 151, 22 = 130.

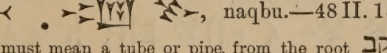


pagri-sunu ḫarri va bamáte sa sadi l'usardi; *their bodies on the hollows and tops of hills I threw down.*—Tig. i. 79.

In Sard. i. 53, 𒀀 varies with 𒀀𒀀; probably an error.

The frequent use of this monogram affords abundant evidence of its value; but the only direct proof I know is, that the Accadian *ḫuri* is a variant of 𒀀 in Sard. ii. 41, and of 𒁹𒌑, *pagar*, the Heb. פָּגַר, in Sard. i. 29.

¶  .—48 II. 35 *c*.

¶ 𒀀 .  , naqbu.—48 II. 18 *c*.

Naqbu must mean a tube or pipe, from the root נָקַב, "to bore." It is used in the sense of a pipe in Ezek. xxviii. 13. I have translated *mie naqbi* by water-courses in page 1; "water-pipes" might have been better.

¶ 𒀭𒀀, *the father of the gods, and husband of* 𒀭𒊩𒆠.

𒀭𒀀 𒀀𒀭 𒆠𒀭𒀭 𒆠𒆠 𒀭𒀀 𒁀𒁀, Bel ziru abu ili; *Bel the lofty, father of the gods.*—Monolith 8 *a*.

𒀭𒊩𒆠 𒆠𒀭𒀭 𒄑𒄑 𒀀𒀭𒀀 𒀭𒀀, Nin-kit(?) ḫirti Bel; *the great goddess, wife of Bel.*—Monolith 7 *a*.

The name Bel is generally used, but I believe it is understood to be a mere makeshift. See Sard. i. 39.

In Tig. vii. 51, 𒀭𒀀 varies with 𒀭𒌑 𒆠𒀭𒀭.

¶ 𒄩𒆠. 𒀀 𒁀, *some animal(?) taken as tribute.*

𒀹 𒁀 𒆠𒆠𒆠 𒁀 𒆠𒀀 𒀭𒀀𒁀 𒄑 𒄩𒆠 𒀀 𒁀 𒆠𒀀 𒀭𒀀𒁀 ✗ .... 𒌑 𒆠𒀭𒀭 𒄑𒆠, 100 gusuri erini tā bati(?) erinu ... amdaḫar; *a hundred planks of pine, cattle(?), pine ... I received.*—New Div. ii. 26.

The determinative is, I think, only graphically different from 𒄩𒆠. I do not quite understand the passage; perhaps there was some difference between the *guṣur* pine and the ordinary wood.

BTG 𒀀 𒆠𒀭𒀭𒂊 𒀭𒀀𒁀, mitgari, *adj. pl. favourable.* Heb. מִגֹּר.

𒀀𒀹 𒄭𒄭 𒀀 𒆠𒀭𒀭𒂊 𒀭𒀀𒁀, yommu mitgari; *on a favourable day.*—Botta 152, 23 = 167.

See also Esar v. 27; Sen. T. vi. 41; Botta 37, 47; 40, 64. In all these cases the day is in the twelfth month, and the intent may have been to bestow a benediction on the close of the year.

BTD 𒀀 𒆠𒀭𒂊, bilut; *power, government.*

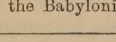
𒀭𒆠 𒄑𒀭𒀀 𒀹𒁺 𒄑𒀭𒀭 𒀀 𒆠𒀭𒂊 𒆠𒀭, la imguru bilut-ṣu; *they did not submit to his power.*—Botta 147, 11 = 71.

𒁺𒀭𒌑 𒆠𒀭𒀭 𒁀 𒀭𒆠𒁺 𒀹 𒀀𒀭 𒆠𒀭 𒀀 𒆠𒀭𒂊 𒆠𒀭 𒆠𒀭𒂊 𒀭𒆠𒀭𒁺 eli nisi liveti-su bilut-ṣu unaklil; *over the people of his vicinity his power was completed.*—Botta 149, 9 = 93.

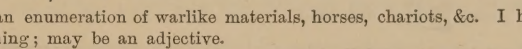
𒆠𒀭 𒀭𒀀 𒀭𒌷 𒁺 𒀭𒀀 𒌑𒀀 𒀭𒀀𒀀 𒀭𒀀 𒀀 𒆠𒀭𒂊 𒀀𒀀 𒁺 𒆠𒀭𒀭 𒁀 𒄭𒄭 𒀭𒀀𒀀 𒀀𒀀𒀭 𒁺 𒀭𒀀𒀀 𒆠𒀭𒀭𒁺 𒀸, sa Assur u Istar ana bilut mat u nisi inambú zigar-su; *who, Assur and Istar to the government of land and people have proclaimed their name* [*announcement*].—Esar vi. 60.

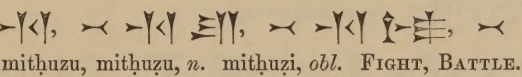
BTD , sa . . . bilut Sumir va Akkad ramanu's utirru; *who . . . . the government of Sumir and Accad had turned to himself.*—Sen. T. iv. 36.

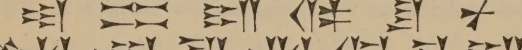
For this value of see No. 120 of the Alphabet of Dr. Hincks, who reads it, however, *lu.* See also foot note in p. 35, where the character then in question is certainly the Babylonian form of .

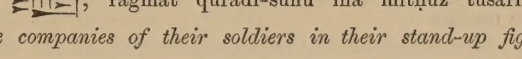
BTZ  , biznate; *some articles of value.*—Sen. T. vi. 57.

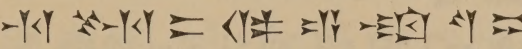
In an enumeration of warlike materials, horses, chariots, &c. I have no clue to its meaning; may be an adjective.

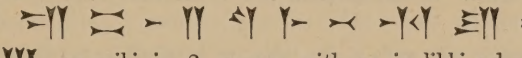
BTḪ  , mitḫuz, *c.* mitḫuzu, mitḫuẓu, *n.* mitḫuẓi, *obl.* Fight, Battle.

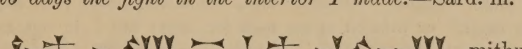
 , ragmat quradi-sunu ina mitḫuz tusari kima raḫiẓi lu kimir; *the companies of their soldiers in their stand-up fight like rain sweated (?).*—Tig. i. 78.

 , sa mitḫuz tapde limaddu; *who in the destructive fight were skilled.*—Tig. ii. 67.

 , er aṣibi in 2 yomme mitḫuzu in libbi askun; *the city I besieged, in two days the fight in the interior I made.*—Sard. iii. 18.

 , mitḫuẓu in libbi-su askun; *the fight in its interior I made.*—N. Div. ii. 67.

 , 332 zabi sa Nirbi in mitḫuẓi in zin aduk; *three hundred and thirty-two men of Nirbu in fight in the plain I slew.*—Sard. i. 112. See also ii. 45.

 , in mitḫuẓi tiduki er aṣibi aksud; *in mortal (?) fight the city I besieged, I captured.*—Sard. ii. 55.

In Sard. i. 115, I find *mitḫuẓi va tiduki* in a passage otherwise identical; the literal reading must there be "with battle and soldiers," and this might perhaps be better in the preceding extract, though it is an odd expression.

¶ 𒄿𒁀𒄿 . 𒀀 𒁹 𒁀𒄿, 𒀀 𒁹 𒁀𒁺, biḫallu, biḫallī (?); *Horses (?).*

𒁺 𒁺 𒁺 𒐐 𒄿 𒁺 𒁺 𒁺 𒁺 𒁺 𒁺 𒁺 𒄿𒁀𒄿 𒁹 𒁀𒄿, 150 rukubi 1500 biḫallī; *one hundred and fifty chariots, one thousand five hundred horses (?).*—Botta 151, 8(20) = 116.

𒄿𒁀𒄿 𒀀 𒁹 𒁀𒁺 in similar passages:—Botta 143, 23 = 35; 149, 1 = 85. I have a note that Dr. Oppert translates this word by "mule;" his last reading is "horsemen." The determinative shows, I think, that his former reading is most probable; perhaps "chariot horses" might be better than either. Were it not for the determinative I should be inclined to suppose that we had here the *biṯḫallu*, 𒄿𒁺𒁺𒁺 𒁹 𒁀𒁺𒁺, of p. 136.

¶ 𒀀 𒁀𒁺𒀀 𒄩 𒄿𒁺𒁺𒁺𒄿, *mountainous country?*

𒀀 𒁀𒁺𒀀 𒄩 𒄿𒁺𒁺𒁺𒄿 𒁺𒁺 𒁹𒀀 𒁺𒁺 𒁺𒁺𒀀 𒁀𒁺𒁺𒀀 𒁺, bat ḫumatu (*or* biḫu sadú) ana patgimri-su; *the mountainous country to the whole of it.*—1 Pul, 10.

This is Dr. Oppert's version, and I have nothing better. It occurs in the course of an enumeration of countries subdued by Pul, and is mentioned as extending further towards the east.

¶ 𒀀 𒆜𒄿 𒄑 𒆜𒁹𒀀 𒄩𒀀, *rafts (?).*

𒁺𒁺 𒉺 𒄿𒄿 𒁹𒀀 𒄿𒀀 𒄩𒁺 𒄩𒀀 𒁺𒀀 𒀀 𒀀 𒆜𒄿 𒄑 𒆜𒁹𒀀 𒄩𒀀, nahr Turnat etebir in bat-ḫarṣahte; *I crossed the river Turnat in rafts.*—Sard. ii. 54.

Possibly rafts made of clay tubes; we have seen, in p. 145, that 𒀀 is rendered *naqbu*, "a tube," and the Hebrew חֶרֶשׂ signifies "earthenware." חָרָשׁ, "a workman," might suggest "wrought tubes," as distinguished from any natural means, such as reeds,* or inflated skins, used for rafts; but I do not know that the שׂ ever represents the Assyrian *ṣ*, whereas we find שׂ occasionally interchanging with ס (ṣ).

¶ 𒀀 𒁺𒁺𒀀 𒁀𒁺𒁺𒀀 𒄿𒁺𒁺, 𒀀 𒁺𒁺𒀀 𒁀𒁺𒁺𒄿, mitḫaris, *adv.* *forcibly, rapaciously, exceedingly;* from verb *maḫar*, "to levy tribute."

𒄿𒁺𒁺 𒄿𒄿 𒁹𒀀 𒄩 𒁀𒀀𒀀 𒀀 𒁺𒁺𒀀 𒁀𒁺𒁺𒄿 𒁺𒁺 𒁹𒀀 𒄿𒁺𒁺 𒄿𒁺𒁺𒀀 𒁺𒁺𒀀 𒄿 𒁀𒀀𒀀 𒄩𒁺 𒄩𒀀 𒄿𒁺𒁺𒀀 𒄑𒄑, sa pan matti mitḫaris ana epis dukmati tebúni; *who to the country rapaciously to make hostilities had come.*—Sen. T. v. 44.

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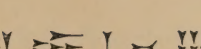
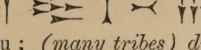
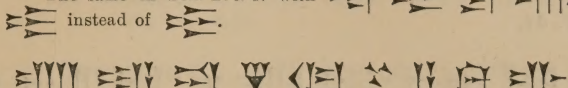
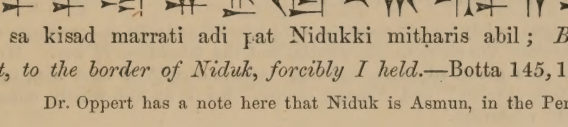
* We learn from the Travels of Rabbi Petakhia that rafts made of reeds were used on the Tigris seven centuries ago. The Rabbi says עושין קנים רפסודות, "they make rafts of reeds;" he crossed the river upon such a one. See Carmoly's edition, p. 23. In 2 Chron. ii. 16, רַפְסֹדוֹת is translated "flotes" in our version.

BTḪ  , la kansu miṭharis aksuddu; *(many tribes) disobedient, violently I attacked.*—Sen. Gr. 16.

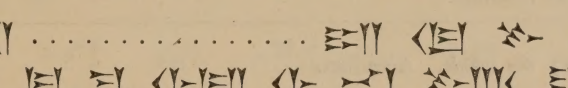
The same in Sen. T. i. 47 with  , printed instead of .

 , Bit-Yakin sa kisad marrati adi ṭat Nidukki miṭharis abil; *Bit-Yakin of the seacoast, to the border of Niduk, forcibly I held.*—Botta 145, 10 = 22.

Dr. Oppert has a note here that Niduk is Asmun, in the Persian Gulf.

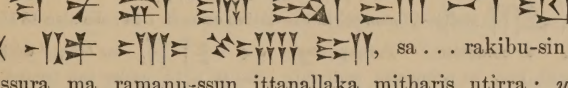
 , sa ... rakibu-sin diku ma va(?) sina uṣṣura ma ramanu-ssun ittanallaka miṭharis utirra; *which .... their charioteers being killed, and they* [*the chariots*] *being left of themselves going on, forcibly he carried off.*—Sen. T. vi. 12.

I do not feel sure of the grammatical reading, but think I have given the meaning. I suspect some error in the copy, and would read *uṣṣura* for *uṣṣura*. I do not understand the position and repetition of *ma*.

 , sa ..... kippat same irṣiti [kiti] miṭharis taḥida; *(goddess) who .... the vaults of heaven and earth exceedingly delightest.*—1 Beltis 3.

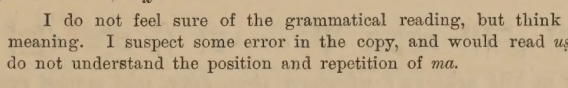
See also Botta 152, 6 = 138; and 16ter 87.

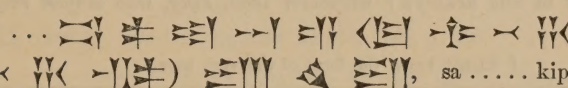
¶ , miṭharti; *taxed(?)*; from *maḥar*.

 , admé la miṭharti asibut sadi; *men not taxed, inhabiting the mountains.*—Sarg. 62 = Botta 39, 85.

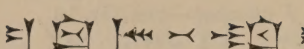
BTK , bikasu. See p. 83.

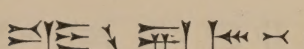
BTL , bilu; *a lord.* See p. 84.

 , Bel bilu sar gimir il anunnaki.—Tig. i. 3. See p. 22.

 , bilu Shamas; *the lord Sun.*—New Div. i. 2.

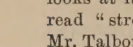
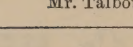
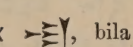
BTL 𒁀 𒁀𒄿𒃻, bili.

 , rukubi bili hunute taḫazi.—Esar iv. 54.

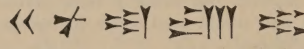
 , gammali bili hunute taḫazi.—Esar vi. 48.

Dr. Oppert merely transliterates the word by *mihli* and *bihli*, as something unknown coming between the chariots (or camels) and the munitions of war. Mr. Talbot looks at it as a plural adjective, meaning "able to carry." I have been inclined to read "strong chariots" and "strong camels," but I do not wholly disagree with Mr. Talbot's rendering.

¶ 𒁀 𒁀𒄿, bila; *the whole.* Accadian.

Bila is made equivalent to  , *gamru*, in 13 II. 50—53*b*, and to  , *gamruti* in the dative case, in l. 54; see also 18 II. 23—25*d*. Cf. גָּמַר, "to complete." Perhaps  , *nu bilá*, "without end," 1 Mich. iii. 13, may be connected with this. See in p. 14, under the second *Aga*.

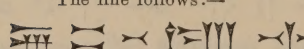
¶ 𒁀 𒁀𒄿 𒉡, bilá; *reign.*

 , mannu atta sar sa bilá arki-ya; *whosoever thou, king, who mayest reign after me.*—Beh. 105.

I do not know the form of the verb here.

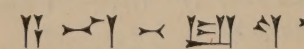
¶ 𒁀 𒁀, 𒁀 𒁀, 𒁀 𒁀𒄿𒃻 𒁀𒁀, bilat, *c.* bilti, *obl.* Lady.—Tig. i. 13. See p. 86.

In the Slab K, 162, lithographed at the British Museum, and partly translated by Mr. Talbot, the word *bilti* occurs in a line repeated seven times, with the meaning "power," and not "lady" as in Neb. Gr. i. 32, and E.I.H. iv. 43, 52, cited in p. 86. The line follows:—

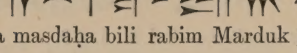
 , irbi bilti sa Nin kitī.

This I would doubtfully translate "exaltation to the power of the goddess(?) of the earth." Mr. Talbot reads *sabi*, &c., and translates "swear by the deity of the Queen of the Earth." I suppose the word should be read *biluti*.

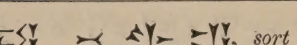
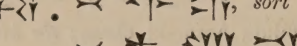
¶ 𒁀 𒁀𒌓, 𒁀 𒁀𒌓𒄿, 𒁀 𒁀𒌓𒁀𒁀, bilut, *c.* bilutu, *n.* biluti, *obl.* Power, Lordship.

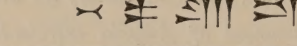
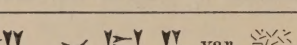
 , ana bilut mada issa-nni; *to great power hath raised me*, or perhaps *to power greatly hath raised me.*—Neb. Gr. i. 8.

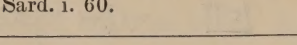
BTL 𒀸 𒆠𒀀 𒁀𒀀 𒀸𒆠𒀀 𒀸𒀀 𒆠𒀀 𒀸𒀀 𒁀𒀀 𒁀𒀀 𒀸𒀀 𒁀𒀀 𒁀𒀀 𒀸𒀀 𒁀𒀀 𒁀

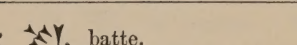
BTN  ,
ana masdaḫa bili rabim Marduk ; *for the adoration of the great lord Marduk.*—Rich ii. 8.

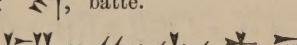
, Sin bil ili ; *Sin the lord of gods.*—Nab. ii. 3.
See also Sen. Gr. 21. Sen. T. i. 63 ; iii. 42.

BTP  , *sort of stone.*—Botta 152, 15 = 159.
 , *idem.*—Botta 152, 16 = 160.

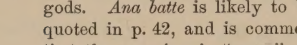
BTQ  , var.  , Mitqia(?); *a city of Gilḫi.*—Sard. i. 60.

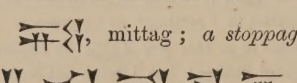
BTR 𒁀  , biráti ; *Wells, Springs.* See p. 117.

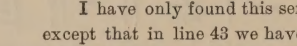
BTT 𒁀  , batte.

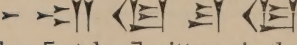
 ,
lu in sarruti pani-su ana batte isakanu ; *or (whoever) in the kingdom his chief men beside him shall place.*—Monolith 84.

This is part of an apostrophe to all future kings, intended to deter them from imprudent or wicked actions which might bring upon them the malediction of their gods. *Ana batte* is likely to be tantamount to *battu batte*, which occurs in a passage quoted in p. 42, and is commented on in p. 140, where I have endeavoured to show that the meaning is "near" or "about."

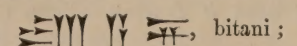
¶ 𒁀  , mittag ; *a stoppage, halt.* See Heb. מִתְנָג, "a bridle."

 , ana usmani-ya m' agurra mittag ta usmani annite ma attuzir ; *to my tents I returned and halted, from those tents also I departed.*—Sard. ii. 38, 43, 65.

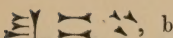
I have only found this sentence in these three places, and with trifling variations, except that in line 43 we have  , which I have found elsewhere in the sense of "approach." I do not remember any other instance where *ma* occurs in such a position.

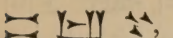
 , in er Kibaki aṣakan [astakan] mittag ; *in the city of Kibaki I made a halt.*—Sard. ii. 38, 92.

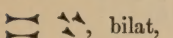
This sentence is repeated above a dozen times, from the line above quoted to the end of the inscription, of course with different cities ; twice the halt is made after crossing rivers—the Aprie(?) in iii. 72, the Orontes in iii. 79. It is usually stated afterwards that the king left the place immediately, sometimes after taking tribute ; once, in ii. 93, after burning the town ; in iii. 12, the month and day of departure are mentioned also. I do not remember seeing the word *mittag* elsewhere.

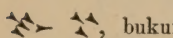
¶ 𒁀  , bitani ; see p. 143.

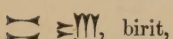
WORDS WHICH MAY NOT BE READILY FOUND.

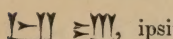
 , babilat, p. 71.

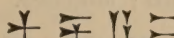
 , biblat, p. 70.

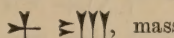
 , bilat, p. 94.

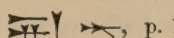
 , bukur, p. 104.

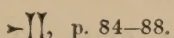
 , birit, p. 126.

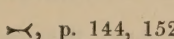
 , ipsit, p. 131.

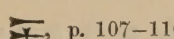
 , p. 119.

 , massaq, p. 122.

 , p. 137.

 , p. 84–88.

 , p. 144, 152.

 , p. 107–110.

ADDITIONS AND CORRECTIONS.

Page 43, l. 6, for 53 read 58, and for 58 read 53.

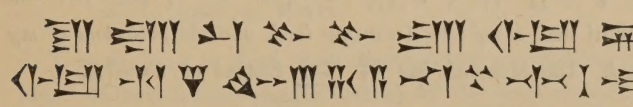
„ 62, add , **bir** or **zab**, at the foot of the List.

„ 73, line 6, for 4 read 7.

„ 74, „ 18, for read ; line 28, for read .

„ 79, „ 16, for 29 read 49.

Page 72, „ 5 from bottom, add :—

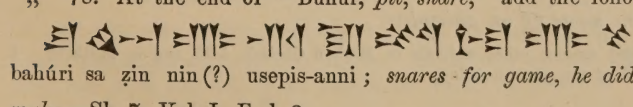


ṣumqa bubuta va nibbal(?) va ḫusaḫḫa ana matti-su lidú ; *may they spread privation of food, and evil, and indigence on his lands.*—Monolith, l. 94.

There is no damaged letter at the end of l. 95, as in the lithographed sheet.

Page 77, Touching Dr. Hinks's observations under *ibdiru*, see p. 160.

„ 78. At the end of "Buhur, *pit, snare,*" add the following :—

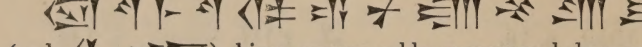


bahúri sa ṣin nin(?) usepis-anni ; *snares for game, he did not cause me to make.*—Sh. 7, Vol. I, E, l. 2.

This word being almost always the object of the verb "to make," I feel obliged to render it *a snare* rather than *animal*, from a root allied to the Hebrew בְּעִיר.

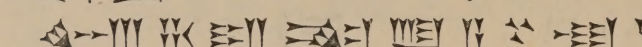
Page 81, after *Baḫulati*, add from a collation of Sen. B. iv. 16, and 40 BM 6*b* :—

¶ , baḫar; *brilliancy.* Heb. בָּהִיר.

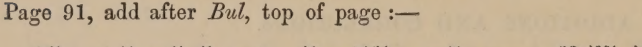

(and), kima yomme udde nummuru baḫar-sun (sin); *like the opening day their brilliancy was seen.*

Page 82, make the following addition:—

BṬ , abṭu; PLEDGE. Heb. עֲבוֹט.

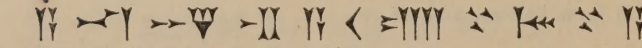

iḫḫara abṭu amattu sa pí-su ustenná; *(whoever) shall evade his pledge, the truth of his mouth shall vary.*—Monolith, l. 86.

Page 91, add after *Bul*, top of page :—


ana kibiz umami va metik búli isakkanu-su; *to the trampling of animals or the marching of cattle shall expose it.*—Monolith, l. 62.

Page 99, add to the note near the bottom :—

This is clearly shown, even without the phonetic complement, by collating the following line from Sard. iii. 135, with l. 10*b* of the Monolith:—


ana Assur bili-a u pitkuri mati-a aqi; *to Assur my lord, and the protectors of my country I sacrificed.* The Monolith has instead of .

Page 107, add to the note on :—

See Monolith, l. 8*b*, where the same word occurs after , which I do not understand, and which is omitted, together with the plural sign, in the parallel passage of Sard. iii. 135.

Page 119, add near foot of page :—

, *name of an animal.*

Mentioned among other animals in Broken Obelisk, i. 25, and in 44 BM 18. I have no idea of the pronunciation.

G

Characters arranged under letter G.

, **ga.**

, **gi.**

, **gu.**

, **ag, ak,** or **aq;** "*do,*" "*create.*"

, **ig, ik,** or **iq;** sometimes **til,** R.

, **ug, uk,** or **uq.**

, **gu** or **gam.**

, **gab** or **gap.**

or , **gabl;** "*middle;*" "*fight.*"

, **gil** or **rim,**

* **gil.**

, **gim** or **kim.**

, **gil?**†

, **gar** or **kar.**

, **gar.**

, **gar;** usually **kal.**

, **gur** or **kur.**

I am inclined to think that *all* characters representing compound syllables might be used for any sounds uttered by the same organs; that the character in the list, for instance, which I call **gab** or **gap,** might also stand for **kab, kap, qab,** or **qap,** and so of all the rest; but I do not arrange under **g** any character that I have never found used for **g;** reserving all others for **k** or **q,** as the case may be.

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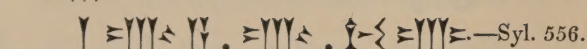
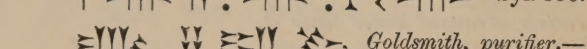
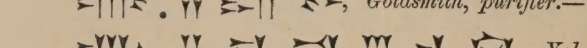
* This character is obviously intended for a double , one over the other, and is now and then written , or ; in Sard. i. 90, some copies have it one way, and some another. Occasionally we find repeated three and even four times, according to the fancy of the writer; see Sard. i. 99

† A collation of No. 561, 562, with No. 611 and 612, of the Syllabary, apparently shows that this character is so sounded, but I do not remember to have met with it in any inscription.

G(A) 𒄀𒂵, ga.


—Syl. 556. Var. .—No. 606.

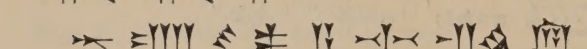

, *Goldsmith, purifier.*—28 II. 60 *c*. Heb. צוֹרֵף.

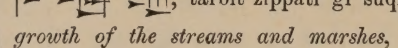

, *Yoke of chariot.*—27 II. 24*a*. Heb. צֶמֶד.

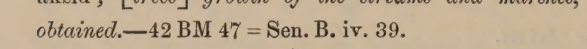
¶ . . . . 𒄀𒂵, . . . ga. Accad adjectival suffix, *full.* See 𒄀𒀀 𒀭-𒀀 𒄀𒂵, emga; *glorious.*—E.I.H. i. 18; Birs i. 4.—𒄀𒀀 𒄀𒂵, danga; *powerful.*—17 II. 45, 50 *a*; where we have 𒄀𒀀 𒄀𒂵 equiv. 𒄀𒀀 𒀸.

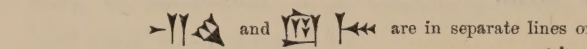
This value is from Dr. Hincks; see Arioch, &c., p. 6, where he reads *kalga*, "powerful." I would rather make it a simple qualitative suffix.

G(I) 𒂍𒄭, 𒂍𒄭 𒄀𒄑, gi, ge; *bottom, lower part.*


, tarbit zippáti gi suqi sa kirib nahr Agamme aksid; [*trees*] *growth of the streams and marshes, which near the lakes I obtained.*—42 BM 47 = Sen. B. iv. 39.

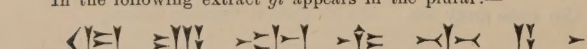
𒂍𒄭 and are in separate lines on the stone, and must, therefore, be separate words; *suq* may be "matted," שׂק and *gi suqi*, "tangled bog." We have in Esar iii. 54,  , which Dr. Oppert makes "eux et marais," and Mr. Talbot "waters and waves."


—Syl. 149.

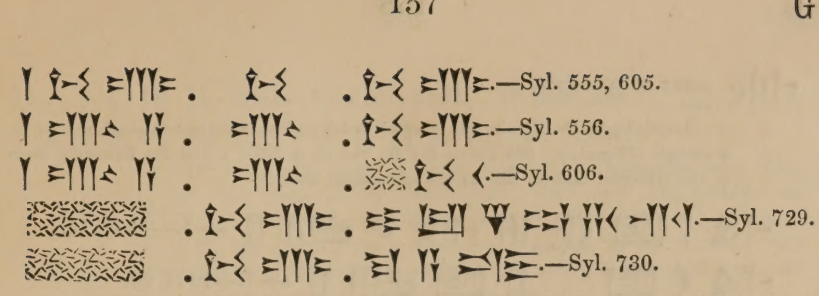

—Syl. 366.

The first of these must be the equivalent of "night;" see *mi* and *musu*. The second is hardly so clear. Sir H. Rawlinson considers the monogram to be the Accadian definite article. Dr. Hincks was of opinion that it stood for "blood." See Arioch, &c., p. 10. One of its sounds was certainly *kit*. In both extracts the first column is, I think, equivalent to the Heb. גַּיְא, "a valley;" anything low, the sun-set [*mi*], the earth [*kitu*].

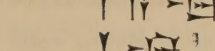
In the following extract *gi* appears in the plural:—


, kirib katīti asurrakki-sa saplanu gi elanis.—Sen. Gr. 50. See also 38 BM 15.

I do not clearly understand this; the writer goes on with a statement that he dammed the river with large stones, and dredged it for earth. The Bull 38 BM 15 has the same passage with the exception of the word *katīti*. Sir H. Rawlinson finds 𒂍𒄭 to be a determinative of "grasses." Dr. Hincks supposed that *gi* denoted "fire and flame," and that was therefore taken to represent "gold." See his Alphabet, p. 316.

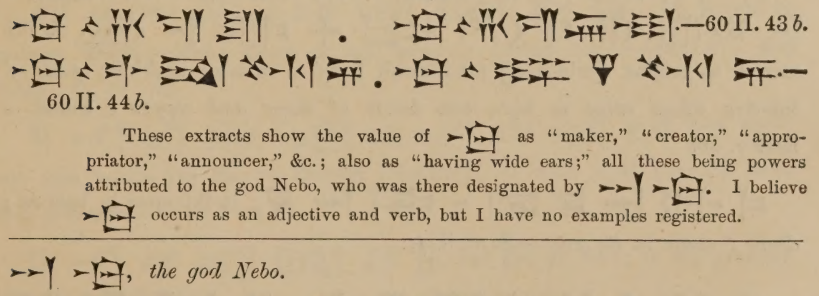
G(U) 

From the first three lines we learn nothing; the third was perhaps intended to be a duplicate of the second. The meaning of the fourth, explained *ilu sa napḫari*, "a god of many," is not at all clear; perhaps the first column might have elucidated this. The last is continued to No. 740; the monogram appears, notwithstanding the mutilation of the slab, to have been repeated throughout, but the explanations are different, and, so far as they can be made out, they represent something appertaining to man. After *matu*, "country," we read , *pânu*, "face;" , *inu*, "eye;" , *uznu*, "ear;" , *bunu*, "body;" , *maḫru*, "person;" , *sêpu*, "foot;" , *amaru*, "speech(?);" , *apluṣu*, "his son." The two others are too far gone for making anything of them.

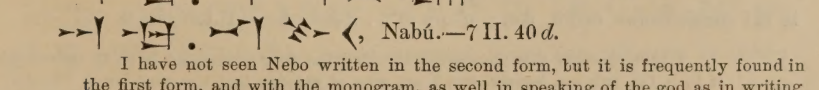
¶ 

Too far gone, I fear, to be of any use. A comparison of the first and third columns might suggest *nigu*, the Ethiopic *negus*, "king," the value of the monogram.

(A)G . , ak; *make*, *create*, or *Creator*.



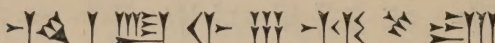
¶ , *the god Nebo*.



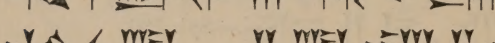
I have not seen Nebo written in the second form, but it is frequently found in the first form, and with the monogram, as well in speaking of the god as in writing the names of Nebuchadnezzar, Nabopolasar, Nabonidus, &c. See Neb. Gr. i. 1, 7; iii. 5. E.I.H. i. 26; iii. 44, &c.

name of a weight.

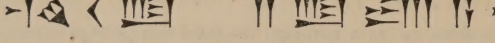
According to Dr. Hincks this is equal to 4.3 grains, being one-thirtieth part of *ṭu*, a shekel, 129 grains. See Journ. R.A.S., Vol. 16, p. 219. I find the following lines in the bilingual tablets, but do not understand them:—



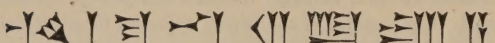
—12 II. 19.



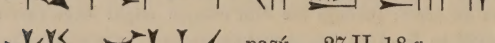
—12 II. 20.



—12 II. 21.

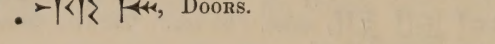


nasú.—27 II. 18 *a*.

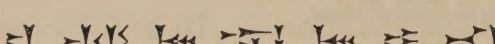


labanu.—27 II. 8 *c*.

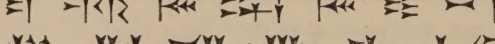
Doors.



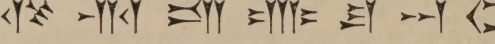
iz iki babi ina zaḫale namris ubannū; *doors of gates in . . . brilliantly I constructed.*—E.I.H. iii. 59.



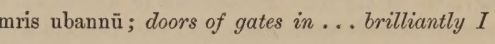
iz iki surman musukkanni meṣir eri namri urakkis; *the doors of box-tree, of . . . with bands of shining metal I bound.*—Botta 172, 17 = 161.



iz iki surman sa eriṣina [eris-sina] ṭabu meṣir kaspi u tūkabar urakkis; *posts of box-tree whose value is high, with bands of silver and copper I bound.*—Esar v. 38.

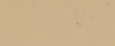
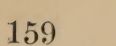
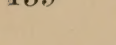


iz iki epus in babi-sa; *doors I made in its gates.*—Sard. ii. 4.

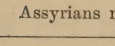


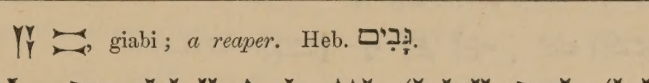
iz iki umsikkanna erinū, &c.; *doors of . . . ash*, &c.—E.I.H. ix. 9.

I have thought this monogram signified the door-posts, and have so translated it in p. 124, sub voc. *barráte*, but I am now of opinion that the meaning is "doors," as given by Sir H. Rawlinson; "the leaf," and not the doorway. Dr. Oppert usually renders it "columns."

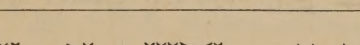
GA  , Guai.—New Div. ii. 92. Written also  in Sarg. 21, 24, and  in Tig. jun. 57, &c.

A country frequently named as lying westward, in connection with Tyre, Beyrout, and other places on the Mediterranean. We have here, perhaps, the Heb. גּוֹיִם, "the Gentiles," an appellation originally signifying a nation generally, (see Gen. x. 32, and xlvi. 3), but in aftertimes attributed, by the Hebrews, only to their non-Semitic neighbours, apparently without a very definite application; the Assyrians may have adopted it in the restricted sense.

GAB  , giabi; *a reaper*. Heb. גָּבִים.

 , matani sabẓute va malki aibi-su kima giabi uḫaẓiẓu; *countries turbulent and kings his enemies like a reaper he cut off*.—Sard. i. 23.

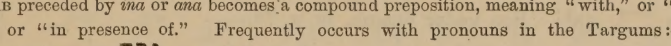
Sir H. Rawlinson finds that is a determinative of "grass;" perhaps we might here translate "he cut down like grass."

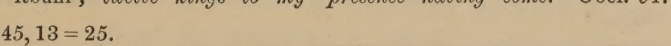
GAN  .—Syl. 286.

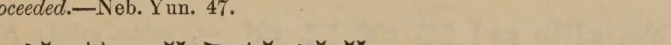
GB , gab; *the back*. Heb. גַּב.

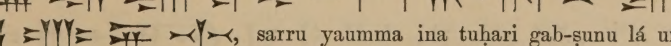
, gab-ya, *my back*; , gab-sa, *her back*; in Slab K, 162, partly published and translated by Mr. Talbot.

¶ Gab preceded by *ina* or *ana* becomes a compound preposition, meaning "with," or "after," or "in presence of." Frequently occurs with pronouns in the Targums:—גַּבִּי, "with me;" גַּבָּךְ, "with thee," &c.

 , 12 sarrani in gab-ya itbuni; *twelve kings to my presence having come*.—Obel. 91. See Botta 145, 13 = 25.

 , ana epis taḫaza ina gab-ya illikuni [dukuni]; *to make fight after me when they proceeded*.—Neb. Yun. 47.

 , ana gab-ya itbá; *to my presence he came*.—Obel. 145.

 , sarru yaumma ina tuḫari gab-ṣunu lá uniti; *a king ever to battle with them had not gone out*.—Tig. i. 67.

In this last passage I have ventured to differ a little from my predecessors, who have all differed from each other. First I propose, hesitatingly, *yaumma*, "a

GB day." Sir H. Rawlinson reads *sar-ya mamma*, "a king of mine never," which seems forced: all others have ignored the pronoun. The verb has been a difficulty: Dr. Hincks translates "had never dared;" Dr. Oppert, "n'avait jamais defaits" (1865); Mr. Talbot, "had slain;" Sir H. Rawlinson, with a mark of doubt, "had never gone," I think the Arabic بَرَزَ "to go forward," is analogous. I do not know why the pronoun has 𒁹𒌋𒌋 instead of 𒁹𒌋.

¶ (𒀀𒈾) 𒀀𒀀 . 𒁹𒌋𒌋 𒁹𒌋 𒀭.—27 II. 17 *a*.

(𒀀𒈾) 𒀀𒀀 . 𒀀𒁹 𒁹𒌋 𒀀 𒀀𒀀𒀭.—27 II. 10 *c*.

(𒀀𒈾) 𒀀𒀀 . 𒀀𒁹𒌋 𒀀𒁹 𒁹𒌋 𒌑 𒌑 𒌑 𒁹𒌋.—28 II. 57 *d*.

See also 𒀀𒀀 in 12 II. 16 *a*, under *ibdiru*, p. 77. I find the remarks of Dr. Hincks there alluded to, in the Zeitschrift of the German Oriental Society, 1856, Vol. 10, p. 517. I should have written *iptiru*; Heb. פְּטִיר.

¶ 𒀀 𒀀𒀀 𒀀𒀀 . 𒀀𒀀𒀀 . 𒁹𒌋 𒀀𒀀 𒁹𒌋𒌋.—Syl. 271. Sumilu; *left hand; North.* Heb. שְׂמֹאל.

𒀀 𒀀𒀀𒂗 𒌑 𒀀𒀀𒀀 . 𒀀𒂗𒌑𒀀 . 𒌑 𒀀𒀀 𒀀𒀀 𒁹𒌋 (or 𒁹𒌋) 𒀀 𒀀𒀀 𒀀𒀀 𒁹𒌋.—Syl. 475.

𒀀 𒀀𒀀𒀀𒀀 𒀀𒁹𒀀𒀀 . 𒀀𒀀𒀀 . 𒀀𒀀 𒌑𒌑𒌑.—Syl. 511.

¶ 𒀀𒀀𒀀𒀀 𒌑, gabi. See under *buhari*, in p. 78.

¶ 𒀀𒀀𒀀 . 𒀀𒀀𒀀 𒌑 𒀀𒀀 𒀀𒀀, Ikbi-ḫel.—Botta 151, 17 = 125.

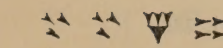
Name of a city in Chaldæa, where Merodach-baladan made a brief stand against Sargon.

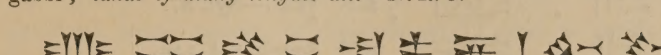
GBB 𒀀 𒀀𒀀 𒀀𒀀 𒁹𒌋 . 𒀀𒁹𒌋 . 𒀀𒀀 𒀀𒀀𒀀 𒀀𒁹𒌋 𒀀𒀀 𒀀𒀀𒀀𒀀.—Syl. 487.

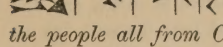
¶ 𒀀𒀀 𒀀𒀀, 𒀀𒀀𒀀𒀀 𒀀𒀀𒁹 𒌑, 𒀀𒀀 𒌑, 𒀀𒀀 𒀀, gabbu, gabbi; All.

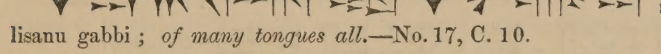
𒀀𒁹 𒀀𒀀 𒀀𒀀 𒂗 𒂗 𒀀𒀀 𒀀𒀀 𒀀𒀀𒀀𒀀 𒀀𒀀 𒌑 𒀀𒀀𒀀𒁹, zabi bil-ḫiṭi gabbu uzabitu; *men rebels all I captured.*—Sard. i. 82.

𒀀𒀀 𒌦 𒀀𒀀𒀀 𒀀𒀀 𒀀𒀀 𒀀𒀀𒀀 𒀀𒁹 𒀀𒁹 𒀀𒀀𒀀𒀀 𒀀𒀀𒀀 𒀀𒀀𒀀 𒀀𒀀 𒀀𒁹 𒀀, Gilḫu gabbu ibbir ma niri-a izbat; *all Gilḫu yielded(?) and took my yoke* [*feet*].—Sard. iii. 103.

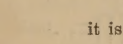
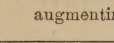
GBB  mati sa napḫar lisanu gabbi ; *lands of many tongues all.*—N. R. 5.

 huqu gabbi la-pani Kambuziya ittikru' ; *the people all from Cambyses rebelled.*—Beh. 16.

 sa napḫar lisanu gabbi ; *of many tongues all.*—No. 17, C. 10.

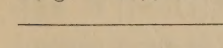
 (var.), ina napḫar Asur gabbi l'usarkiṣ ; *in all the lands of Assur I caused build.*—Tig. vi. 102.

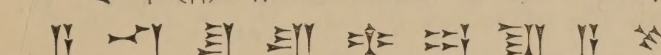
The value of *gabbu* is known from the Persian text, but it is not clear whether it is used abverbially or as an adjective. I should consider it rather an adverb, augmenting the force of *napḫar* and similar words.

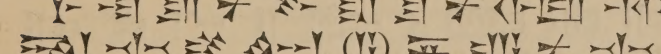
¶  Gabbari, *g.*—New Div. ii. 24.  Gabari, in ii. 83.

Gabaru was father of Khayanu, a petty chief on the west bank of the Euphrates.

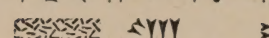
GBG Gabgab = duḫḫudu. Oppert, Exp. Més p. 105.

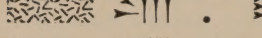
GBH  gabhani, *pl. obl. Chiefs.* Heb. גְּבָהּ.

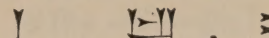
 ana suzub napsáte-sunu gabháni dannuti sa sade ekil (alib) marza lu izbatu ; *for the saving of their lives, to the strong chiefs of the mountains, a rugged country, they proceeded.*—Tig. iii. 16.

 sallat-sunu pusa-sunu va nimmat-sunu itti gaphani dannuti sa sadi lu userida ; *their women, their booty, their possesions, with the strong chiefs of the mountains I brought down.*—Tig. iii. 28.

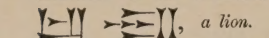
The last of these quotations induces me to follow Mr. Talbot in reading "chiefs," rather than "summits," which the other translators have preferred. Dr. Hincks boldly says that he brought down the plunder "with the summits of the mountains." The others change "with" to "from," a sense, I believe, never suited to *itti*. Moreover the Hebrew more commonly used גָּבֹהַּ for proud, lofty, &c., than for physical height, though it is found, I admit, in both senses.

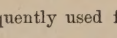
GBL  .—Syl. 286.

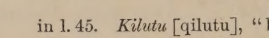
 .—Syl. 87.

 .—Syl. 158.

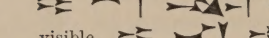
The monogram in No. 158 is the ordinary determinative of cattle, and the character in the Accadian column is the determinative of large animals, as in , *a lion*.

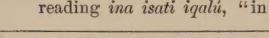
¶  .—Syl. 655.

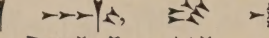
The monogram is frequently used for "fire" and "burn," and it occurs both as noun and verb in Sard. ii. 43, and with a variant , *asrup*, in l. 45. *Kilutu* [qilutu], "burning," is from *qala*, Heb. קָלָה; we find in 2 Mich. ii. 11, , and in 3 Mich. i. last line visible,  , both reading *ina isati iqalú*, "in fire shall burn."

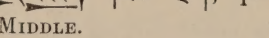
¶  , qabal, *c.* qabli, *g.* qabla, *ac.* qablite, *pl.* BATTLE; MIDDLE.

Fight or battle:—

 , ina qabli va taḫazi la emuru muniḫu; *in battle and fight I saw no cessation.*—Revers des Plaques, l. 12; Botta 174, 10.

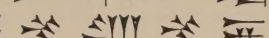
 , qabla va taḫaza itte-ya lu epusu; *battle and fight with me they made.*—Tig. iii. 21.

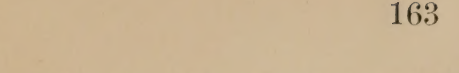
 , Istar .... musarriḫat qablite; *Istar .... rejoicing in battles.*—Tig. i. 14.

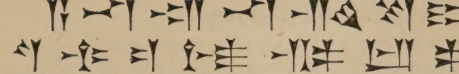
 , ana epis qabli u taḫaza ana gab-ya itbuni; *(when) to make battle and fight after me they came.*—Obel. 62.

Dr. Hincks considered *qabal* to be "distant fight," with missiles; *taḫazu*, "close fight."—Polyphony, p. 35. I should suppose the opposite.

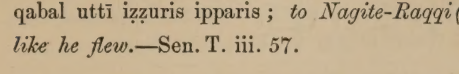
Middle, Side?—

¶  , er Arvada sa qabal habba; *the city Arvad of the sea coast* (or *which is in the midst of the sea*).—Sard. iii. 87.

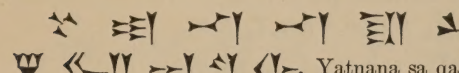
GBL  , ana Nagite-Raqqi sa qabal uttī iẓẓuris ipparis; *to Nagite-Raqqi(?) which is amidst the sea, bird-like he flew.*—Sen. T. iii. 57.

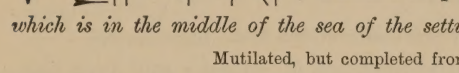
 , Yatnana sa qabal uttī sa salam Shamsi; *Cyprus which is in the middle of the sea of the setting sun.*—Botta 8, 9.

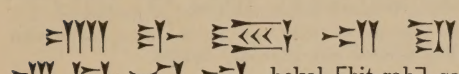
Mutilated, but completed from parallel passages.

 , hekal [bit-rab] qabal er sa er Ninua ... miskunat; *a palace in midst of the city which is Nineveh ... situated.*—38 BM 7.

I have seen this idiom elsewhere, but cannot now remember any examples.

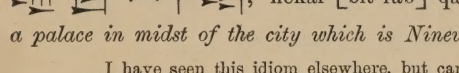
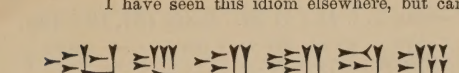
 , kasid er Ẓidunni sa in qabli uṭṭī; *captor of Sidon which is in the midst of the sea.*—Esar i. 9.

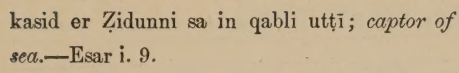
 , ina qabli tūḫari suatu ezib kilat-ṣu; *in the midst of that fight he left his tents* [or *baggage*].—Sen. T. i. 22.

 , nahr tebilti agú sitmuru sa ina nasi sa gigunie qabalti er uabbitu.— Sen. Gr. 47.

I cannot give a satisfactory version of this. The drift of the passage appears to be that the rapid course of the river had destroyed the city by bursting up its defences.

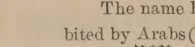
The first of these values, "battle," is undoubted, and is connected with the Hebrew and Chaldee קבל, meaning "opposed to." The second has been read "side," or "middle;" perhaps both acceptations may be found, but I think "middle" is clearly predominant; we have the Hebrew גבול, "border," which might justify the former rendering. I do not know what it means in the following passages:—

 (Qu. ).—Sen. T. vi. 5.

 .—Tig. iii. 34.

*** It might have been advisable to defer this article to letter Q, but it was in type before the change suggested itself to me.

¶ , *City of Warka.*—Sen. T. i. 37. Tig. jun. 11.

The name here stands in connection with other towns of Lower Babylonia, inhabited by Arabs (?), Chaldæans, and Aramæans. In a Geographical List, 50 II. 20 *a*, we have  , where the character is more like that which is found on the Warka Bricks. See Pl. 3, Vol. 1, No. viii.

¶ , Gublai.—Sen. T. ii. 50.

, Gubalaya.—43 BM 10.

, Gubalai.—Obel. 104. Sard. iii. 86.

These names, occurring in the inscriptions in connection with Tyre, Sidon, Arvad, &c., all represent the town now called Jebeil, the Gebal of Ezekiel xxvii. 9. See also 1 Kings v. 18, where the "people of Gebal" are made *stone-squarers*, with the marginal reading *Giblites*. The Romans called the city Byblus.

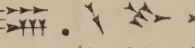
¶ , Gubului.—Esar ii. 53.

, Gubulū.—Sen. T. i. 44; v. 36. Botta 151, 18 = 126.

, Gubulu.—Botta 147, 5 = 19.

All names of the same tribe, inhabiting the marshes of Lower Chaldæa. Dr. Oppert writes Gamboul.

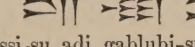
¶ , gablubi, *obl.* Roof, Top. Arab. جبل.

 , istu ussi-su adi gablubi-su; *from its foundation to its roof.*—Tig. vi. 29.

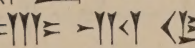
, ṣigurráte-su ana same useqima va gablubi-su ina aguri urikiṣ; *its towers to the heavens I raised, and its tops in brick I constructed.*—Tig. vii. 103.

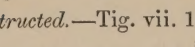
See also Tig. vii. 85; viii. 6. Brok. Cyl. ii. 3, 31.

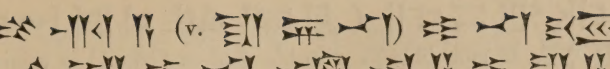
GBN , gabnáki.

 occurs in Sen. T. i. 5, and Sen. Gr. 3, as an epithet of Sennacherib. I cannot translate it or even read it with certainty. Dr. Oppert's version is "qui marche dans le sentier de la justice."

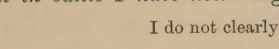
GBR , gabrá, gabri; Rival, Second.

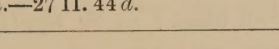
 , malku gabrá-su lá ipsu; *a king his equal was not.*—Sarg. 8. in 33 BM 4.

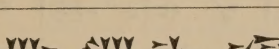
 , malki gabrá-a ul ipsi; *kings my rivals were not.*—Botta 145, 1 = 13.

GBR  , gabri-a (v. sanina) ina qabli va maḥira ina taḥazi lá isáku; *my rival in fight and equal in battle I have not.*—Tig. i. 57.

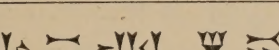
I do not clearly understand the grammatical forms here.

 , gabri = maḥaru sa nis; *rival of a man.*—27 II. 44 *d.*

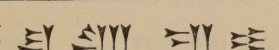
¶  , Gabari. See *Gabbari*, p. 161.

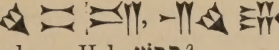
¶  .—Syl. 191.

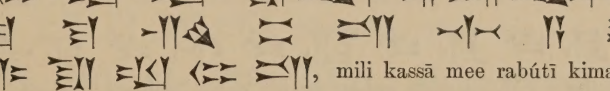
Dr. Oppert renders the monogram "fort, ennemi."—Exp. Més. p. 118.

¶  .—50 II. 56 *b.*

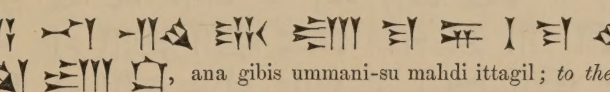
Signifies that Gabiri lies in the east.

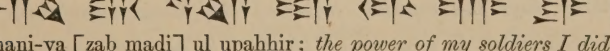
¶  .—32 II. 50 *c.*

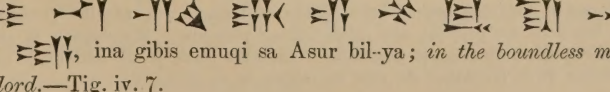
GBS  , gibis; Might, Power. Qu. , gubus. Heb. כּבשׁ?

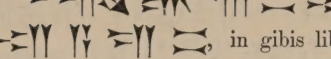
 , mili kassā mee rabútī kima gibis tihamtī usalmi's; *a flow (?), a collection of great water like the might of the sea I caused add it.*—Neb. Gr. ii. 13.

In E.I.H. vi. 42, a parallel passage omits *mili*, and ends with *mada usalmi.*

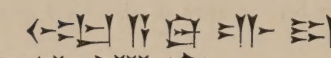
 , ana gibis ummani-su mahdi ittagil; *to the powers of his great army he trusted.*—Obel. 144.

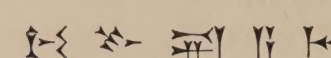
 , gibis ummani-ya [zab madi] ul upaḫḫir; *the power of my soldiers I did not neglect.*—Botta 151, 1 = 97.

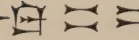
 , ina gibis emuqi sa Asur bil-ya; *in the boundless might of Assur, my lord.*—Tig. iv. 7.

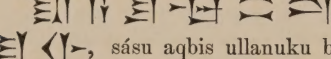
GBS  , in gibis libbi-ya u suskin galli-ya [izkuti] er aṣibi; *in the strength of my heart, and steadfastness of my servants, I besieged the city.*—Sard. i. 82.

See Sarg. 63. Sard. i. 43; ii. 105; iii, 35. Botta 148, 1=73. *Gubus* may be a different way of writing the same word:—

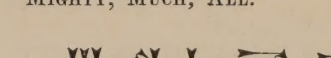
 , eli nahr marrati gubus edí ittagil; *on the sea(?) the force of his party he trusted.*—Botta 151, 14 = 122. Doubtful.

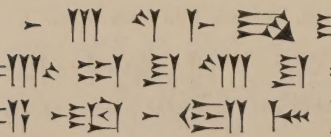
 , gubus mei satunu ultu libbi Taz sadi marṣi; *the force of those waters from within Taz, mountains rugged . . .*—Bavian 13.

¶  , aqbis; *to the end, always.* See עקב, Ps. cxix. 33.

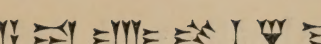
 , sásu aqbis ullanuku bil miná basi.—E.I.H. i. 54.

This is given with hesitation; *aqbis* may be put for *aqbi-su*, "I have proclaimed him." I cannot suggest any reading of the words which follow. Dr. Oppert translates the passage "il a examiné les motifs de mon cœur jusque dans les secrets."

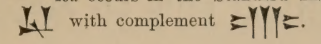
¶  , gabsu, gabsa, *sing.* gabsi, gabsuti, gabsáte, *pl.* Mighty, Much, All.

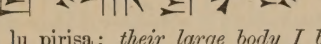
 , in 3 yomme garradu sadu iḥida gabsu lib-su tuqumta upla eli in niri-su sadu uṣaḥḥip; *for three days the warrior traversed the whole mountain; his heart vanquished opposition; he went up on his feet; he swept the mountain.*—New Div. ii. 71.

I understand that the author here speaks of himself. A parallel passage in Sard. i. 51 has *urris* for *garradu*, and other trifling variants. My version is given with some hesitation; Dr. Oppert translates "En trois jours, je me décidai, je ne fis pas l'ascension de la montagne du côté du milieu de sa déclivité.'

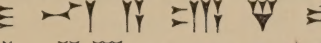
GBS 
edú gabsu sa maḫira lá isú; *mighty leader, who a rival has not.*—Sard. i. 13; iii. 115. St. 3.

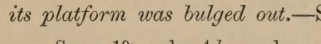
Isú occurs in the Standard Inscription alone; the others have the monogram with complement .


kizir-sunu gabsa lu piriṣa; *their large body I broke through.*—Tig. v. 90.

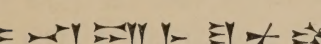

ina mili-sa [adan] gapsi uribbu timmen-sa; *by its abundant floods its platform was bulged out.*—Sen. B. iii. 30 = 38 BM 14.

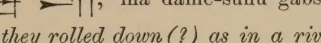
See p. 19, under *Adan*, and correct the reading and translation of the first passage there.


ina dame-sunu gabsuti isalluan (?) nahris; *in their abundant blood they rolled down (?) as in a river.*—Sen. T. v. 81. (This is uncertain.)

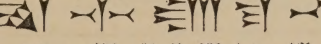

itti ummanáte-sunu gabsáte ina er va sade huris lu amdaḫiz; *with their strong soldiers in city and mountain victoriously (?) I fought.*—Tig. vi. 1.

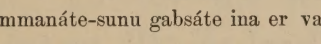
See also Sen. T. iii. 43. Botta 148, 22 = 34.

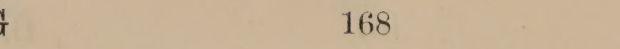

gibsut-sun; *all of them.*

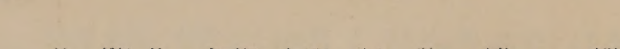

kitru rabu iktera itti-su gibsuṣun [gibsut-sun] uruḫ Akkadi izbatunū; *a great gathering was gathered, and with him all of them the road to Akkad took.*—Sen. T. v. 39.

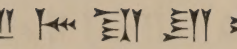
I read this as a construct form of the preceding *gabsuti*, written in an unusual manner.

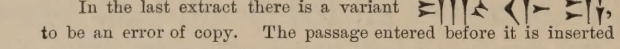
¶ 
gabsi, gabse; *hardened, stiffened.*


arki-sunu ina elippi ṣu-gabsi-a nahr Buratta lu ebir; *after them in my vessels of hardened skins the Euphrates I crossed.*—Tig. v. 57.

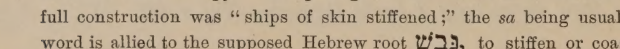
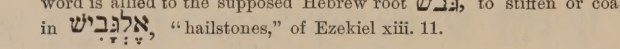
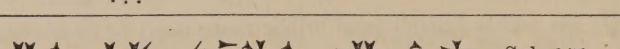
GBS  , in elippi sa ṣu gabse .... ebir; *in vessels of skin hardened .... I crossed.*—New. Div. ii. 16. See also l. 77.

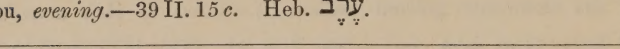
 , in elippi ṣu-gabse lú ebir.—Sard. iii. 64.

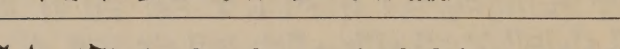
In the last extract there is a variant  , which I believe to be an error of copy. The passage entered before it is inserted to show that the full construction was "ships of skin stiffened;" the *sa* being usually omitted. The word is allied to the supposed Hebrew root גִּבֵּשׁ, to stiffen or coagulate; preserved in אֲלֻגְבִישׁ, "hailstones," of Ezekiel xiii. 11.

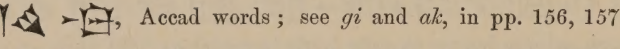
GG  .—Syl. 151.

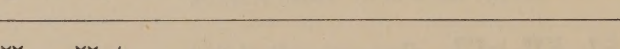
This monogram, explained by *marṣu*, "rugged," "strong," "difficult," occurs as an epithet of mountain in Sard. i. 48; ii. 62, 74; "rugged mountain;" and with "city" in ii. 104, "a strong city."

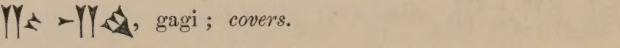
 , *a gloss on*  , "*dark*," explained by  , eribu, *evening*.—39 II. 15 *c*. Heb. עֶרֶב.

¶  .—Syl. 799—804.

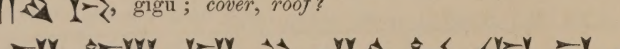
¶  , Accad words; see *gi* and *ak*, in pp. 156, 157.

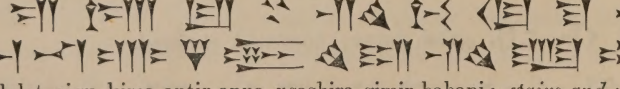
 , ussu [gi] epus [ak] ana Imgur Bel; *I made a foundation to Imgur Bel*.—E.I.H. vi. 22.

¶  , gagi; *covers*.

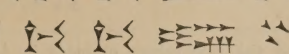
 , 4 tumlite gagi ḫuraẓi.—Sard. iii. 62.

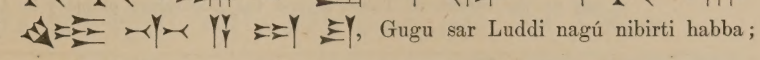
Articles of gold taken as tribute; some sort of cover or band, Hebrew גַּג, "a roof," and an assumed Chaldee root תָּמַל, "to bind." See Davidson's edition of Fürst's Lexicon, p. 783. Perhaps we might read "four fastenings for covers of gold." The word occurs several times in this inscription, and always, I think, with the numeral "four."

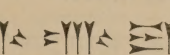
¶  , gigu; *cover, roof?*

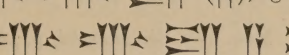
 , ṣillulat gigu kima anṭir anna usaṣḫira gimir babani; *stairs and roof like defences of metal I placed about all the gates*.—Esar vi. 6.

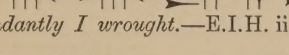
This must be taken as guess work; I do not know the technical terms employed in these structural notices. I believe that further discoveries will be made herein when all the bilingual tablets we have are copied.

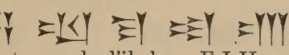
GG  , Gugu, Guggu; *Gyges, king of Lydia.*

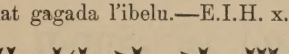
 , Gugu sar Luddi nagú nibirti habba; *Gyges king of Lydia, a country on the coast of the sea.*—Gyges Insc. l. 1.

GGD  (), gagada; *abundantly.* Heb. גָּדוֹד.

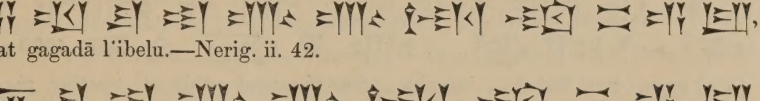
 , gagadá bitugak; *abundantly I wrought.*—E.I.H. iii. 20.

 , zalmat gagada l'ibelu.—E.I.H. x. 19.

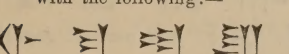
 , zalbat gagadā l'ibelu.—Nerig. ii. 42.

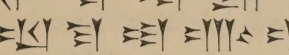
 , zalmat (?) gagadā l'ibelu.—Neb. Gr. iii. 59.

Of these three passages the first has *zalmat* certainly, the hieratic character for *ma* being unmistakeable; the second seems clearly *zalbat;* the third may be either. I cannot translate the one or the other with confidence, and I have a like difficulty with the following:—

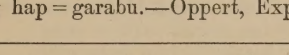
 , simat-ṣu ana ri'uti zalmat gagadā ebesu.—Nerig. i. 9.

GGH Gig hap = garabu.—Oppert, Exp. Més. p. 105.

GGK  , gukkallu.

 , immirmir gukkallu.—Neb. Gr. iii. 12.

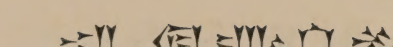
Unintelligible to me; followed by a mention of placing fish and birds for the embellishment of a lake. See p. 92.

GGL  , Gūgulamai.—Botta 36, 23.

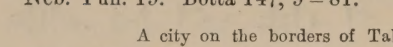
A collation of Botta 36, 23, with 16, 30, will show that this is the province of Syria named Gūgumu, which follows here:—

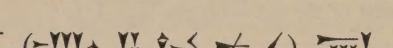
, Gūgumai.—Botta 148, 11 = 83; New Div. ii. 84; with in New Div. i. 40, 41.

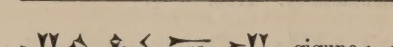
, Gūgume.—Botta 149, 4 = 88; 16, 30; with in New Div. i. 41.

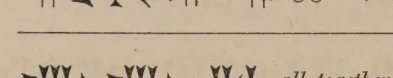
GGL  , Tel Garimmu, *n.* ... me, *obl.*—Neb. Yun. 19. Botta 147, 9 = 81.

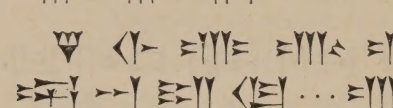
A city on the borders of Tabal, beyond the Euphrates; probably in Armenia Minor.

GGN  .—62 II. 33 *a*.

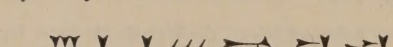
¶  , gigune; *defences.* Heb. גְּבָלִי See *gabalti*, p. 163.

GGR  , *all together, complete.* Heb. גּוֹר.

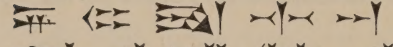
 , 4000 ammat [hu] gagari itáti Babel ... usazḫir; *four thousand cubits all together, the walls of Babylon ... I carried round.*—E.I.H. vi. 25.

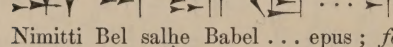
 , 490 ammat gagari itat Nimitti Bel salḫe Babel ... epus; *four hundred and ninety cubits complete, the wall of Nimitti Bel, the outwork of Babylon ... I made.*—E.I.H. viii. 45.

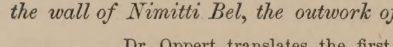
Dr. Oppert translates the first of these "4000 mesures agraires," explained as superficial measure; and the second, "480 stades;" but the Hebrew אַמָּה is clearly a cubit. I am not sure that there is any positive evidence of being the same as *amma*; though it is highly probable.

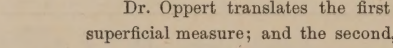
¶  .—Syl. 591.

Gigurú in this line appears to be allied to the Hebrew גּוֹר, "to collect," denoting the power of "and," as the copulative conjunction.

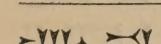
GGS  , aggis; *urgently.* Heb. נָגַשׂ.

 , aggis umahranni; *urgently they impelled me.*—N. Div. i. 14.

 , aggis umahráni.—Sard. i. 42.

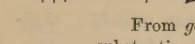
There is a variant  in the second extract. See also *agis*, in p. 17; the three passages are almost identical.

GD
36 II. 2 *a*.

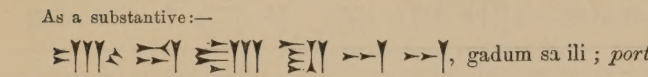
 , gadum, gadu. Heb. גְּדֵרָה.

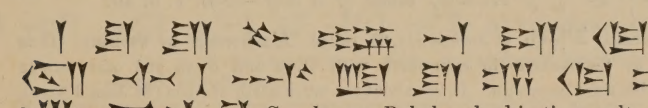
From *gada*, to "cut off," to "separate;" therefore a "bit," a "portion," when a substantive, and "unconnected," "individual," "self," when adjective.

As a substantive:—

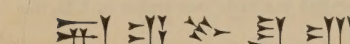
 , gadum sa ili ; *portion of the gods.*—Neb. Gr. i. 18 ; ii. 28.

As an adjective:—

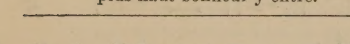

sásu gadu 30 rukubi-su 7350 nisi muntaḫzi-su ana sallati amnu-su ; *himself, thirty of his chariots, and seven thousand three hundred and fifty of his fighting men, I counted as plunder.*—Botta 145, 16 = 28.


Susubu sur Babel gadu kimti-su palṭuṣun kirib mat-ya ubil-su ; *Susub King of Babel, himself and his family, all who (remained) alive, within my country I held.*—Bavian Inscription, l. 48.

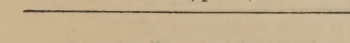
I do not know if the following sentence can be referred to this place:—

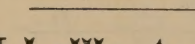


If this be right, the meaning would be *bit ebusu gadu ullu l'ibur;* "a house I have made separate, further may it go on." But a comparison of the whole of the column from which the line is taken (nineteen lines) with the closing passage of the Inscription of Neriglissar (col. ii. l. 31–42), and of Neb. Gr. (col. iii. l. 49–59), induces me to propose *gadullu* in one word, the Hebrew *gedol*, "greatness." The translation would then be "a house I have made, may its greatness go on." It is an objection to this that I have not found the word elsewhere; if this had been otherwise, I should have expected *gadul-su*, "its greatness." The version of Dr. Oppert is "j'ai fait cette maison; que le plus haut bonheur y entre."

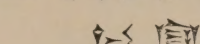
GDB  .—48 II. 36 *a*.

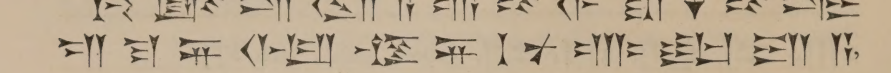
Gudibir appears here as a Proto-Chaldæan name of the god Marduk. See Journ. R.A.S. 1864, p. 232, note.

GDS  .—10 II. 7, 11, *b*.

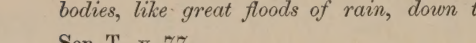
GHN  , Gahuni, *g*.—N. Div. i. 35.

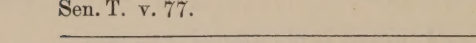
A chief or king of the city of Tel Abnai. The stone is much broken in this part.

GHS  , guhi's; *bodies.* Heb. גּוּה.

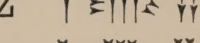


guhi's kima mili [alib] gapsi sa sagaptā ṣimani va mudni-sunu usardá; *their bodies, like great floods of rain, down their rocks and fastnesses I rolled.*—Sen. T. v. 77.

GZ  .—Syl. 339, 582.

 .—Syl. 340.

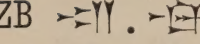
The monogram is used for the verb "to fight," or the noun "fighting men." This is the meaning of *dáku* in No. 339. The signification of *ḫibu* in 340 is "omission," and *ḫibi* is often used on the Bilingual Slabs, apparently when a word is omitted which the scribe was unable to supply. This may be the meaning here. I have not met with *gaza.*

GZB  , Akzibi; *name of a city.*—Sen. T. ii. 40.

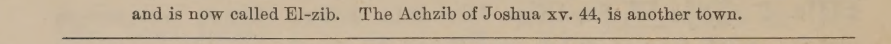
The Achzib, אַכְזִיב, of Joshua xix. 29, called Ἐκδιππα by Ptolemy. It is mentioned by Sennacherib in connection with Tyre and Acco, and other towns captured in his third campaign. It lies about ten miles north of Acco (St. Jean d'Acre), and is now called El-zib. The Achzib of Joshua xv. 44, is another town.

GZM , Guzummani.—Sen. Gr. 7, 11.

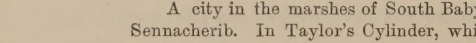
A city in the marshes of South Babylonia, to which Merodach Baladan fled from Sennacherib. In Taylor's Cylinder, which recounts the same occurrence in i. 23, the name of the place is not mentioned.

GZN  , Guzana.—N. Div. i. 28.

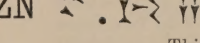
This name must be a variant form of Gilzán:—The name of its king is Aṣú; we have Aṣau, king of Gilzán, in col. ii. 61; and Súa or Súha of Gilzán in the first epigraph of Shalmaneser's Obelisk; all relating to the same or a similar transaction. I have little doubt that Aṣu, Aṣau, and Súa are but variations of the same name.

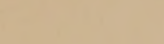
¶  .—53 II. 43.

This line exceptionally traverses without division a geographical slab otherwise divided. It may signify that the city has three different names:—Guzana, Naẓibina, Sam-alla.

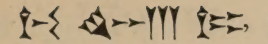
¶  .—Gizini kiṣṣi.—Tig. jun. 30.

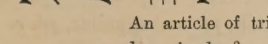
One of thirty cities. See note to *Araquttu*, p. 53.

GZR  , aqqullate. See *aggulli*, p. 174.

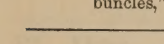
GḪL  , Guḫlī.—Botta 183. (Oppert.) Sen. T. iii. 35.

An article of tribute brought from Egypt, together with various cloths, skins, woods, animals, &c. Dr. Hincks renders it "pearls." I would propose rather "carbuncles," from גַּחֶלֶת, "burning coals."

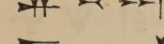
GḪS  .—50 II. 26 *a*.

 .—50 II. 29 *a*.

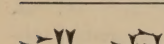
Names of fortresses in Babylonia.

GK  , Akkú.—Sen. T. ii. 40.

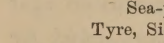
Sea-port of Acco, or St. Jean d'Acre, on the coast of Assyria. Mentioned with Tyre, Sidon, Sarepta, &c.

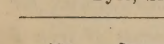
¶  , Ukku, *n.* Ukki, *g.*—Sen. T. iv. 3, 13, 14. Neb. Yun. 16.

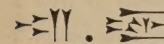
A city of the Dahæ, captured in the fifth campaign of Sennacherib.

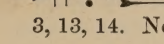
GKB  , Akkabarina.—Sen. T. iv. 58.

One of thirty-four towns of Elam, captured and burned by Sennacherib in his seventh expedition.

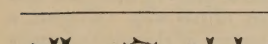
GKD  , Akkadu, *n.* in Syl. 71, but all the rest lost.

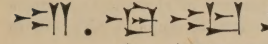
 , Akkadí, *g.*—Sh. Ph. ii. 11.

 , Akkade.—Obel. 77.

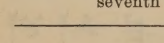
 , Akkadī. — Neb. Gr. ii. 16. Hamm. i. 12, 21, 29; ii. 2.

This word occurs very frequently as the name of a province, which would appear from some inscriptions to be in Armenia, from others in Southern Chaldæa; no doubt two different places. It is generally found with another province named Sumir, as early as the time of Hammurabi, more than fifteen centuries before the Christian era, and as late as the Babylonian empire, whose monarchs called themselves "kings of Sumir and Accad." The name is usually written with the monogram ; see the following extracts from bilingual slabs:—

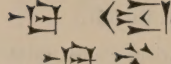
 .—45 II. 51 *d*.

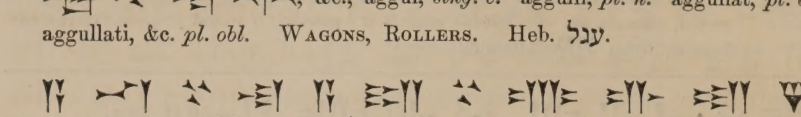
 .—48 II. 13 *b*.

The meaning of the first of these extracts is obvious. The second may signify "polished." See מָרַט, 1 Kings vii. 45.

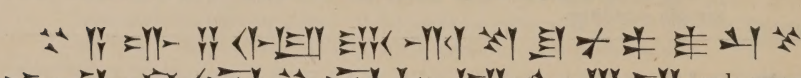
¶  , Akkuddu.—Sen. B. i. 13. Sen. T. ii. 12. Sen. Gr. 29.

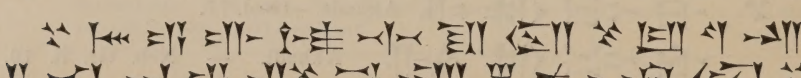
A city of Illipi, destroyed in the second expedition of Sennacherib.

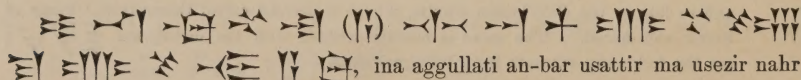
GKL  , &c., aggul, *sing. c.* aggulli, *pl. n.* aggullat, *pl. c.* aggullati, &c. *pl. obl.* Wagons, Rollers. Heb. עגל.

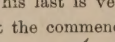

(v.), ana Lára sadu marṣi sa ana metik rukubi ummani [zabmada] la saknu [sanu] in kalabate anbar akiṣ in aggul (v. aggulli) eri agur rukubi ummani usetiq (v. usetiqi); *to Lara (the rugged hill-country, which for the passage of chariots and armies was not suitable, with instruments of iron I cut through, and with rollers of metal I beat down) the chariots and troops I brought over.*—Sard. ii. 77.

Nearly the same in l. 96, with *Kasiyari* instead of *Lara*, some variants, and *sada* after *la saknu*. This would allow a less forced version, in this way, "Kasiyari, a strong high-country of rugged ground, which for the passage of chariots and armies was not suitable (the hills with instruments of iron I cut through, and with rollers of metal I beat down) the chariots and army I brought over."

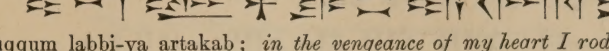

sada marṣa va garrite-sunu pasqate ina aggullat eri lu aḫṣi; *the rugged mountains and their cleft ravines with rollers of metal I broke through.*—Tig. ii. 9; iv. 67.

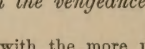

sade marṣuti sa kima ṣelut rum (?) ana same ziqipta saknu in aggullat eri aggur; *hills rugged, which like sharp (?) rocks to heaven were pointed, with rollers of metal I beat down.*—N. Div. ii. 42.

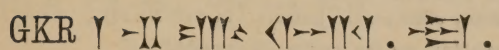

ina aggullati an-bar usattir ma usezir nahr; .... *in wagons of iron I preserved, and stopped up the river.*—Sen. B. iv. 34 = 42 BM 42.

This last is very doubtful. A parallel passage in Sen. Gr. 60 omits *an bar*, but has at the commencement a word unfortunately defaced, showing nothing beyond the final letters  , which may be read *rut* or *qut;* the passage refers to the supply of drinkable water for the people of Nineveh. See p. 117, where I have hazarded another meaning, still more doubtful. The value of עגל in Hebrew is "round," and עֲגָלָה is a "wagon," or anything else round. *Usattir* may be derived from *natar* (נתר), "to loosen," as well as *naṭar* (נטר), "to preserve."

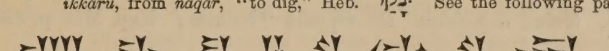
GKM , uqqum; VENGEANCE. Heb. נְקָם

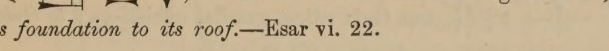
 , ina uqqum labbi-ya artakab; *in the vengeance of my heart I rode.*—Sen. T. v. 57.

See similar phrases with the more usual form  , *libbi-ya*, in Botta 146, 4=40; 148, 7=79.

GKR  ;—Syl. 287.

The monogram signifies "a foundation," which is intimated by both *inçar* and *ikkaru*, from *naqar*, "to dig," Heb. נָקַר See the following passage:—

 , bit-rab suatū ultū ussi-sa adi gablubi-sa; *that palace from its foundation to its roof.*—Esar vi. 22.

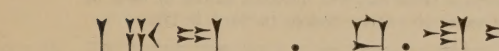
 , er va biti ultu ussi-su adi gablubi-sa; *the city and houses, from their foundation to their roofs.*—Bavian 52.

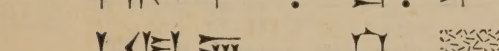
With the determinative , in Tig. vi. 101, the meaning is "buildings." See Sard. i. 7; iii. 136; and cf. Monolith 11.

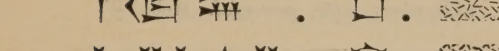
is also the monogram for the eighth month. See p. 50.

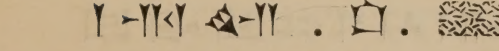
GL , *gil* and *rim*.

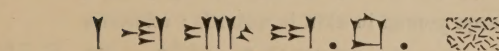
This character is most commonly pronounced *gil* (gir), and occasionally *rim*, and *ḫap*. The remains of the syllabary give us also *lagab*, a sound which I do not remember finding for this character in the inscriptions. For *gil* we have direct proof in variants also:—

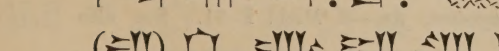
 .—Syl. 543. ḫap.

 .—Syl. 544. kir.

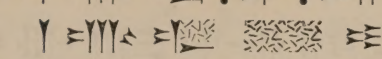
 .—Syl. 545. rim.

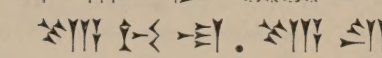
 .—Syl. 546. lagab.

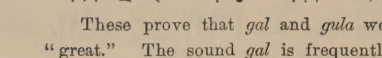
 .—27 II. 12 *a*. gur.

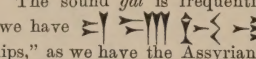
 .—27 II. 54 *a*. ḫap.

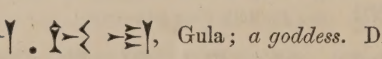
In Tig. viii. 75, varies with , which is undoubtedly *gil*.

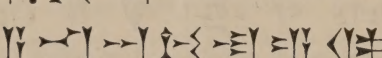
GL  .—Syl. 123.

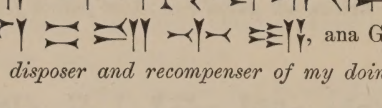
 .—Syl. 511.

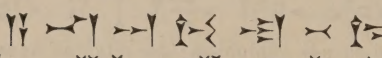
 .—13 II. 23 *b*.

These prove that *gal* and *gula* were Accad equivalents of the Assyrian *rabu*, "great." The sound *gal* is frequently given to in the inscriptions. In 38 BM 11 we have  , *ellip gulai*, meaning without doubt "great ships," as we have the Assyrian *ellipi zirâti* in the same line, referring to the same vessels; but I do not remember any other similar instance. In Syl. No. 511, quoted above, I translate *iqu* "he is mighty;" see the Arabic قوة "might."

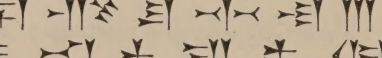
¶  , Gula; *a goddess*. Dr. Oppert "Nanæa;" Exp. Més. p. 38.

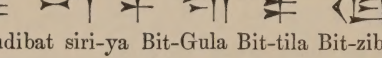
 , ana Gula edirat gamilat nabisti-ya; *to Gula, the disposer and recompenser of my doings*.—E.I.H. iv. 38.

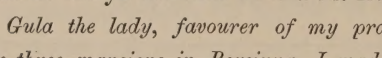
 , ana Gula bilti mudibat siri-ya Bit-Gula Bit-tila Bit-ziba-tila 3 esreti-sa ina Barsipa-ki epus; *to Gula the lady, favourer of my praises, Bit-Gula, Bit-tila, Bit-ziba-tila, her three mansions in Borsippa, I made*.—E.I.H. iv. 52.

 , Gula bilat rabtā ḫirat shams erlu; *Gula, great lady, wife of the Southern Sun*.—1 Mich. iv. 5.

Gula appears to be the Assyrian name of five different goddesses; see Trilingual List of Gods, 59 BM 28—32 *b*. Or perhaps Gula had five different names in each of the languages in the List. — The name is written *Gulanu* in Sard. ii. 135.

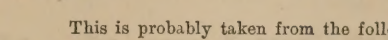
¶  , aklu, *sing*. akli, *plur*. *Able, powerful*. Heb. יָכֹל

 , matima ina arqa yommi lu aklu lu nuturda; *whosoever in after days, whether able, or impotent*, &c.—2 Mich. i. 31. See also 3 Mich. iii. 14.

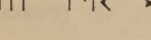
 , paḫati mat-ya akli sapiri; *chiefs of my country, able and gracious*.—Botta 154, 10 = 178.

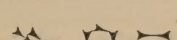
GL , ikla; *to be.* Accad.—Hincks's Grammar, p. 16. Journ. R.A.S. 1866, p. 495.

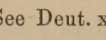
This is probably taken from the following extract:—

 .—9 II. 21 *b*.

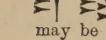
See also 13 II. 36 *b*.

GLB  , gilbu, gilbilu; *a dog, a vile wretch.* Heb. כֶּלֶב. See Deut. xxiii. 17, 18.

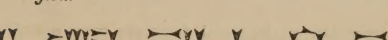
 , izgilbu gilbilu.—Esar ii. 45.

Dr. Oppert renders this "l'impie, le frivole." Mr. Talbot, "an old man—vile and hateful;" reading *iz* "an old man," and *gilbu gilbilu* "dog of dogs." But *iz* will hardly be accepted as meaning "an old man," though in the phrase quoted, as well as in  of Esar i. 52, it must signify "persons" of some sort. *Gilbilu* may be formed from *gilib* by postfixing the second radical, as *gablubi* from a root *gibil.*

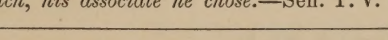
, amir dame gilbilu ziru-ssu iphuru; *a man of blood, a vile wretch, his associate he chose.*—Sen. T. v. 11.

GLD  , Gilda; *name of some animal?*

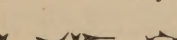
May it be the skin of some animal? Heb. גֶּלֶד.

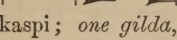
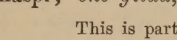
 , 1 tā gilda kí 14 kaspi; *one gilda, worth fourteen pieces of silver.*—2 Mich. i. 19.

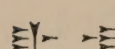
This is part of a curious list of thirteen articles with their values, drawn up in the form of a modern invoice; the total is entered at the bottom, 616 pieces of silver, but the true amount is 672, so that in all probability a deduction of one-twelfth was made on settlement of the account.

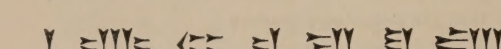
GLZ  , Gilzánu, .. ni, .. nai.—Obel. 44, 180, 181, 13 BM 7. N. Div. ii. 61, 63. Sard. i. 57; ii. 129.

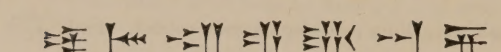
A province between the upper courses of the Tigris and Euphrates; the Biblical Gozan. It appears as a city in Sard. ii. 80. See *Guzana*, p. 172.

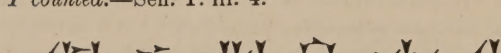
GLḪ  , Gilhu, Gilḫi.—Sard. i. 59; ii. 19, 112; iii. 103, 120. Tig. iv. 8. Obel. 157. Sarg. 32.

A mountainous country, near the upper course of the Tigris; may it not be Kurdistan, the Carduchi of Xenophon? I see  on the 16th line of that face of the Broken Obelisk (Sh. 28, Vol. 1), which was too much defaced to be worth printing;  may be seen in the same line.

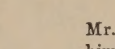
GLL  , galla, *sing.* gillati, *pl.* Slave, Fugitive. Heb. גלה.


Umiṣṣi sum-su galla-a ; *Vomises his name, my slave.*—Beh. 53. (Persian *maná bandaka ;* Beh. ii. 49, 50.)

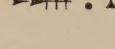

turi er ekaranni va gillati ana sallati amnu ; *the young men of the city, the rioters and the slaves, for plunder I counted.*—Sen. T. iii. 4.

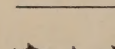

kí rigilti va gillati ẓiru-ssu basí.—Sen. T. v. 15.

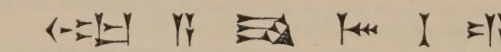
I would read doubtfully "while men on foot and fugitives were over(?) him." Mr. Talbot translates "with a vile rabble of infamous men and women along with him ;" Dr. Oppert, "rempli de ruse et d'ignominies viles."

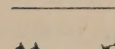
GLṢ  , Guluṣu.—Tig. jun. 6.

One of thirty-nine tribes of Mesopotamia carried off by Tiglath Pileser II.

GLP  , Gilpan ; *governor of the city of Laḥiru.*—Sen. T. v. 9.

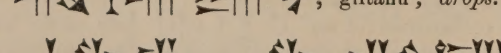
GLZ  , qirẓuti ; *ravaged.* Heb. קָרַץ.

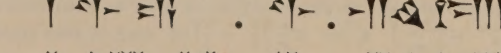

eli agari-sun qirẓuti saḥarratā adbuk ; *upon their ravaged fields blackness I left.*—Sen. Gr. 30.

GLR  , Gilruri.—Sard. i. 54 ; ii. 129 ; iii. 122. N. Div. ii. 65.

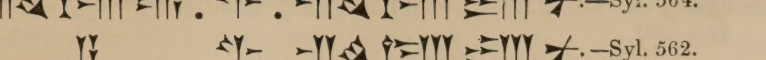
A district west of the Tigris, near the borders of Armenia. See 52 II. 45 *a*.

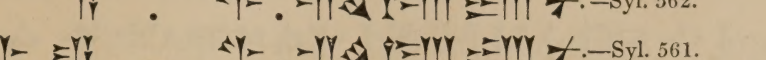
GLT , giltanu ; *drops.* Heb. אָגַל.

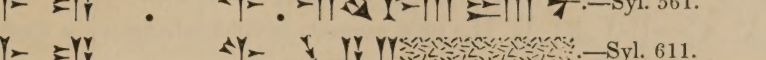

.—Syl. 560 & 610.

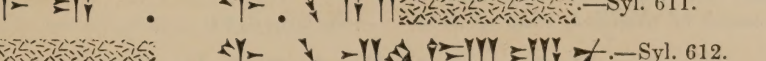

.—Syl. 563.

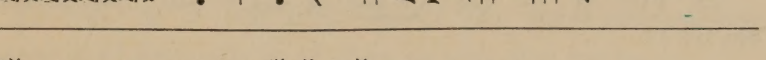
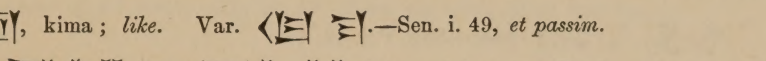
GLT .—Syl. 564.

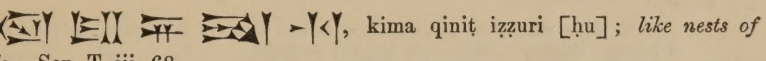
 .—Syl. 562.

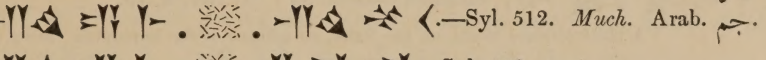
 .—Syl. 561.

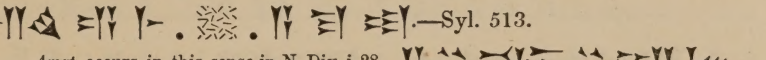
 .—Syl. 611.

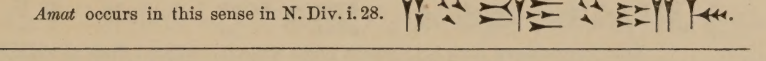
 .—Syl. 612.

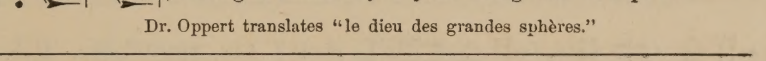
GM  , kima; *like.* Var.  .—Sen. i. 49, *et passim.*

 , kima qiniṭ iẓẓuri [ḫu]; *like nests of birds.*—Sen. T. iii. 68.

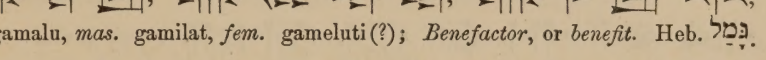
¶  .—Syl. 512. *Much.* Arab. جم.

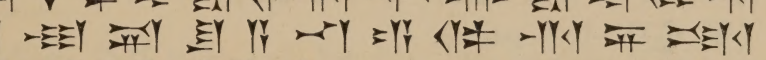
 .—Syl. 513.

Amat occurs in this sense in N. Div. i. 28.  .

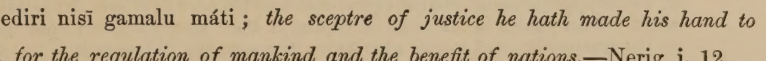
GMG  , Gimgim; *name of a god.*—Sarg. 50. See p. 99.

Dr. Oppert translates "le dieu des grandes sphères."

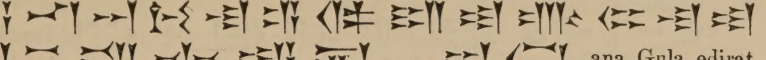
GML  , gamalu, *mas.* gamilat, *fem.* gameluti (?); *Benefactor*, or *benefit.* Heb. גָּמַל.



ḫaruṭ [izsapa] isarti usatmiḫu qatu-ssu ana ediri nisī gamalu máti; *the sceptre of justice he hath made his hand to hold, for the regulation of mankind and the benefit of nations.*—Nerig. i. 12.

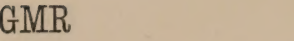


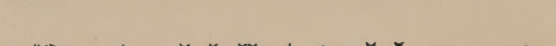
ana Gula edirat gamilat nabisti-ya bit ... abnū; *to Gula, the orderer and favourer of my doings, a house ... I built.*—E.I.H. iv. 39.

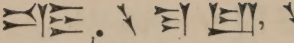


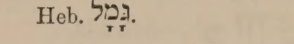
itti ... zabi taḫazi-ya la gameluti; *with ... my fighting men not turning back.*—Sen. T. iii. 73.

This extract doubtful. The Hebrew is used in the sense of requiting or returning evil as well as good, and it appears that some such value for *gamal* is necessary here.

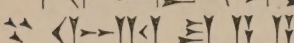
GML  , gammalu, *s.* gammali, *pl.* CAMEL. Heb. גָּמָל.

 , 1000 gammalu sa Gindibuh Arbai; *a thousand camels of Gindibuh, chief of Arba, . . .*—N. Div. ii. 94.

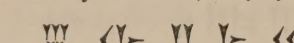
 , 5230 gammali.—Sen. Gr. 17.

 .—Sen. T. i. 49, 54.

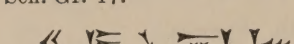
The last examples are given to show several forms of the determinative of beasts of burden; they are clearly only fanciful variations.

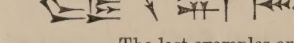
GMM  , Giammu.—Obel. 55; N. Div. ii. 79.

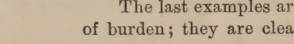
A chief of some towns on the Baliḫ, an affluent of the Euphrates. See p. 97.

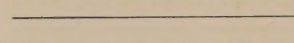
¶  .—Syl. 260.

This is completed from a fragment found after the syllabary was printed. The pronunciation of the monogram is *ṣuḫ*; see 12 BM 19.

GMR  , gimir; ALL, THE WHOLE. Heb. גּוּר, "to gather."

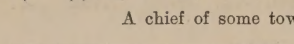
 , gimri, gimra.

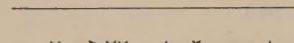
 , gimrat, gimirti, . . . ta.

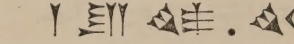
 , patgimri.

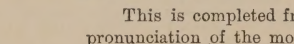
All these words signify ALL, THE WHOLE. They appear to be several forms of a substantive, usually coming *before*, and not like adjectives *after*, the words they affect. I am unable to see much difference in their application, but must leave it to the grammarian, and merely give here a few examples of their use.

¶ Gimir:—

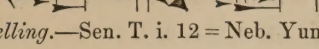
 , ina gimir lib-ya kínū; *with all my firm heart.*—E.I.H. i. 37.

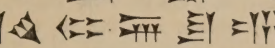
 , ṣapinu gimir alṭuti; *sweeper away of all darkness.*—Tig. ii. 88; vii. 44.

 , gimir mati-sunu abil; *all their countries I possessed.*—Tig. i. 61.

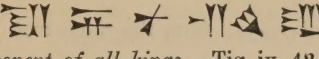
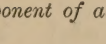
 , ṣapinu gimir darumme-su; *sweeper away of all its buildings.*—Esar i. 10.

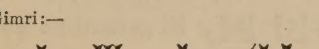
GMR . , eli gimir asib ; *over everything dwelling.*—Sen. T. i. 12 = Neb. Yun. 4 = Sen. Gr. 5.

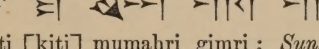
 , bilu sa tustebbiru gimir-sun ; *lord, who hast subjugated all of them.*—E.I.H. i. 68.

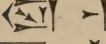
 , saninu gimir kali sarri ; *opponent of all kings.*—Tig. iv. 42. Here we have *all* in two forms.

¶ Gimri:—

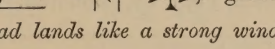
 , Shamas ditar same irṣiti [kiti] mumahri gimri ; *Sun, guide of heaven and earth, mover of all things.*—Monol. 9. ( in Sh. Ph. i. 4.)

 , gimri mat-su rapsati kima im kabti aṣḫup ; *all his broad lands like a strong wind I swept.*—Sen. Gr. 29 = Sen. T. ii. 11.

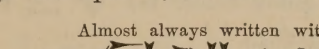
 , gimri pagri-sunu upallisa ; *all their bodies I rolled down.*—Sen. T. v. 68.

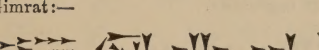
Almost always written with . See Sen. T. i. 15 ; v. 68. Sard. i. 30, [var.  , *gimra*]. Obel. 8, &c.

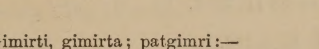
¶ Gimrat:—

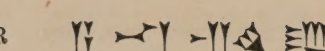
 , sar gimrat ili rabi ; *king of the whole of the great gods.*—Obel. 1. Monol. 1, with .

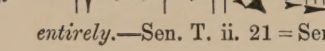
¶ Gimirti, gimirta ; patgimri:—

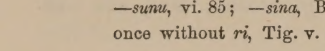
 , gimirti, gimirta ; *the whole.*—Tig. vi. 82.

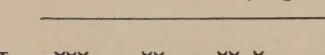
 , bul annir gimirta va iẓẓuri same . . . lú attaddi ; *beasts (reptiles?) all and birds of heaven . . . I drove away.*—Tig. vi. 82. Very doubtful.

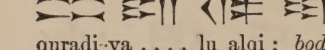
 , bahlat Bel ultanppiru gimirta ; *the people of Bel he governs all.*—Tig. i. 34.

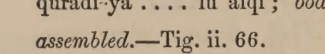
GMR  , ana gimirti-su; *to its whole*, i.e. *entirely*.—Sen. T. ii. 21 = Sen. Gr. 32, Vol. 1 = Sh. 8, No. 2, l. 7.

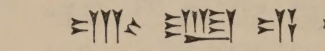
This last sense is generally expressed by  , followed by the suffixed pronoun. See *ana pațgimri-su*, 1 Pul 10; —*sa*, Tig. iii. 30; —*sunu*, vi. 85; —*sina*, Botta 149, 4=88; once only without *ana*, Tig. vii. 40; and once without *ri*, Tig. v. 30.

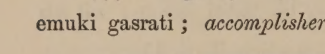
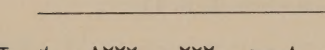
¶  , gamarri; *troops, gatherings;* from the same root.

 , idi gamarri-ya irḫute quradi-ya .... lu alqi; *bodies of my troops, bands of my warriors .... I assembled.*—Tig. ii. 66.

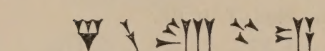
¶  , gamir; *an accomplisher*. Heb. גָּמַר.

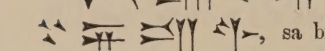
 , gamir emuki gasrati; *accomplisher of bold resolutions.*—Sh. Ph. i. 14. Doubtful.

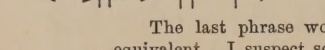
¶  , gamru.

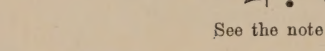
 , sa gamru Edinu, var.  , sa birid Nispi.—Sard. ii. 48.

The last phrase would be "which is in Nispi;" the first can hardly be an equivalent. I suspect some error of copy or engraving.

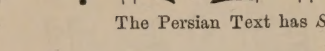
 .—13 II. 50 *b*.

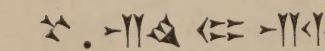
 .—18 II. 23 *d*.

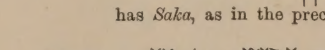
See the note under  in p. 150.

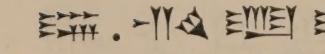
¶  , Gimirri.—No. 6, N. R. 14, 17.

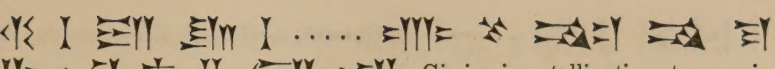
The Persian Text has *Saká*, which is usually considered to mean Scythian.

 , Gimiri.—Beh. 6, 41.

I think I see  , Nimmiri, on the east, but the Persian has *Saka*, as in the preceding case.

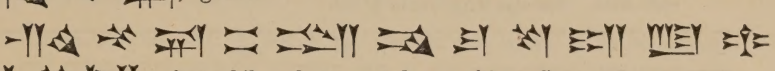
 , Gimirrai.



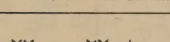
GMT  , Gimirrai mutalliputi mat-su sa in garbi tūḫari palṭuṣṣu [palṭut-ṣu] iksuda kapi-su .... usebilam-ma unassik niri-ya ; *the Cimmerians ravaging his country, whom in the midst of the fight alive his hands captured, ... he presented* [*made possess*], *and kissed my feet.*—Gyges Inscr. l. 8.

This passage, curious ethnologically as well as historically, proves that the Cimmerians of Herodotus must have appertained to the tribes called Sacæ in the Persian period. According to Herodotus, the Cimmerians first invaded Lydia in the reign of the son of Gyges. The same people are mentioned in the Inscription of Esar Haddon, ii. 6.

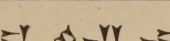
GMS , gimus.

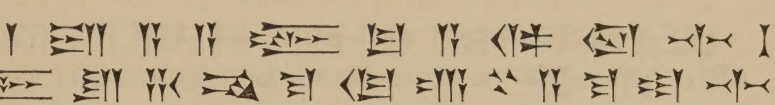
 , gimus bil ambate ra ṭub temukin.—Sarg. 51.

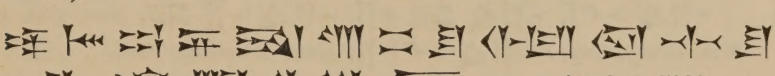
I cannot read this. Dr. Oppert translates "qui renvoie les nuées humides," but he must have had some variant reading. I know that there are several barrels with variants containing this inscription.

GMT  , Gimtu.—Botta 150, 8 = 104.

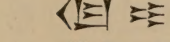
A city captured by Sargon, together with Ashdod. Gimzo of 2 Chron. xxviii. 18, now called Jimzu.

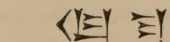
¶  , kimtu, *n.* kimti, *obl.* Family.

 , Daiukku adi kimti-su aṣṣuḫam-ma kirib Amatti usesib ; *Daiukku with his family I removed, and in Hamath I settled.*—Botta 146, 13 = 49.

 , turi nabnit libbi-su va kimti-su ana liṭutte azbat ; *children the produce of his loins and his family for hostages (?) I took.*—Tig. ii. 47.

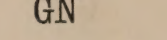
Nearly the same phrase with *illad-su* (Heb. יֶלֶד) instead of *kimti*, in l. 29. See also Bavian 38 [p. 171, *suprà*]. Botta 145, 19 = 31 ; 149, 2 = 86.

 .—29 II. 72 *c*.

 . 29 II. 73 *c*.

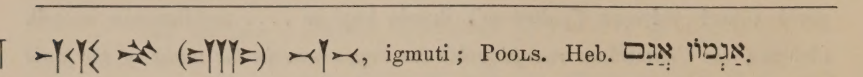
.—7 II. 48 *b*.

See *Imria*, "family," in 1 Mich. ii. 2.

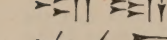
¶  , Gumátū, *n.* Gumáti, *obl.*—Beh. 90, 109.

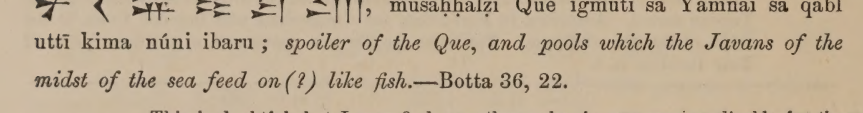
The pretended Smerdis; the Cometes of Justin, lib. i. ch. 9.

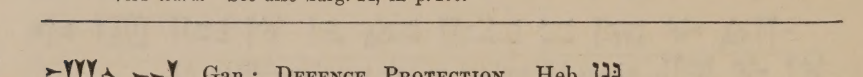
¶ , igmuti; Pools. Heb. אֲגַמּוֹן אֲגַם.

 , musaḫḫalṣi Que igmuti sa Yamnai sa qabl uttī kima núni ibaru; *spoiler of the Que, and pools which the Javans of the midst of the sea feed on (?) like fish.*—Botta 36, 22.

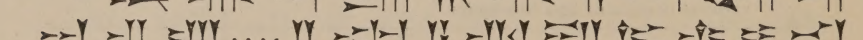
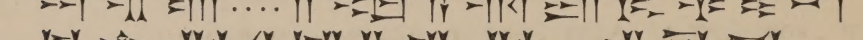
This is doubtful, but I can find no other value in any way applicable for the verb *ibaru*. See also Sarg. 24, in p. 100.

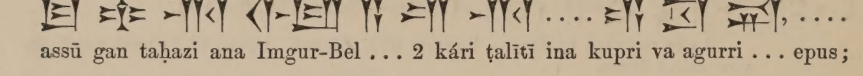
GN  , Gan; Defence, Protection. Heb. גֵּנָן.

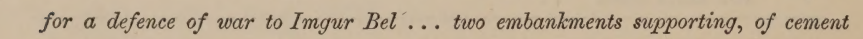
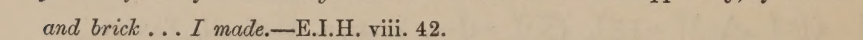
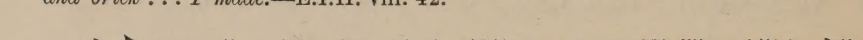
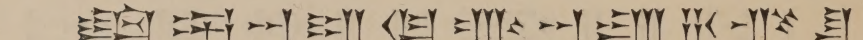
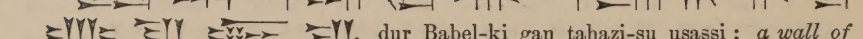
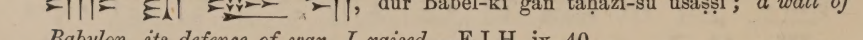
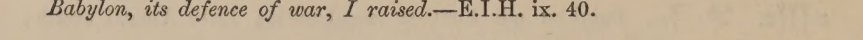
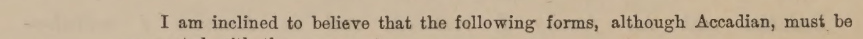
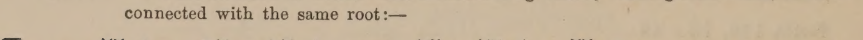
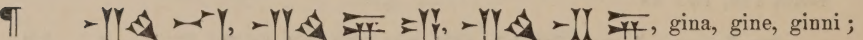
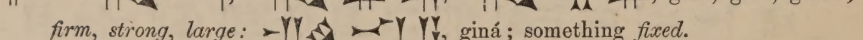
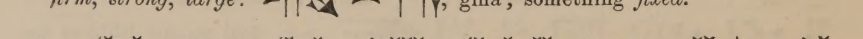
 , assū gan taḫazi ana Imgur-Bel ... 2 kári ṭalītī ina kupri va agurri ... epus; *for a defence of war to Imgur Bel ... two embankments supporting, of cement and brick ... I made.*—E.I.H. viii. 42.

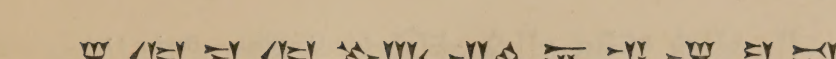
 , dur Babel-ki gan taḫazi-su usaṣṣi; *a wall of Babylon, its defence of war, I raised.*—E.I.H. ix. 40.

I am inclined to believe that the following forms, although Accadian, must be connected with the same root:—

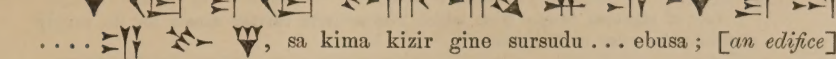
¶  , gina, gine, ginni; *firm, strong, large:*  , giná; something *fixed.*

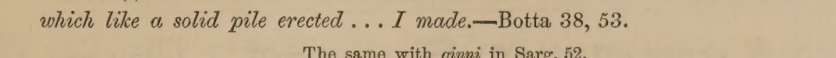
 .—12 II. 48 *b*.

I read this as meaning that the Accadian  is equivalent to the Assyrian  , and  to  ; *i.e.*  "down," or "falling," and  , "steadfast." See the name  , Sargina, in Botta 147, 3 = 66.  is a monogram of the same value; see  , with the variant  , in Sarg. 23. See also  , equivalent to  , 13 II. 33 *b*.

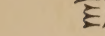
GN 
.... sa kima kizir gine sursudu ... ebusa ; [*an edifice*] *which like a solid pile erected ... I made.*—Botta 38, 53.

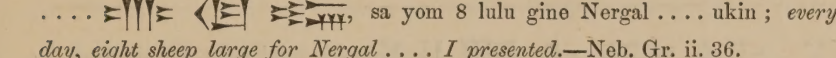
The same with *ginni* in Sarg. 52.


.... sa yom 8 lulu gine Nergal .... ukin ; *every day, eight sheep large for Nergal .... I presented.*—Neb. Gr. ii. 36.

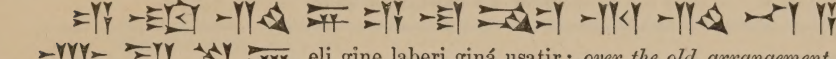

eli gine laberi giná usatir ; *over the old arrangement, a (new) arrangement I substituted.*—Neb. Gr. ii. 39.

I understand (*giná*) in this extract to be the adjective used substantively, meaning anything firm or fixed—"a settled arrangement," or "a fixed tariff."

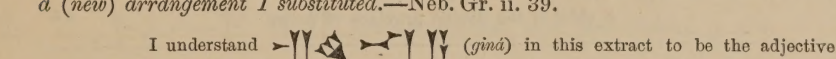
¶  , gini ; *enemies.*

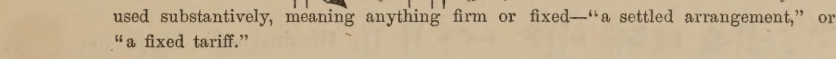

usanqitu gini Asur ; *he hath subdued the enemies of Assur.*—Tig. i. 45.

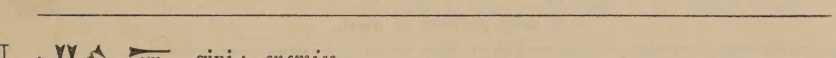
Version of Sir H. Rawlinson (1857); no doubt right; but I find no similar word in any cognate tongue. Dr. Oppert in 1865 gives the same translation.

¶ 
Ukne.—Botta 16ter, 75.—Tig. jun. 9.

A river mentioned with the Surappi, as being near the Lower Sea [Persian Gulf].

GNG 
gungulipi ; *humps.*

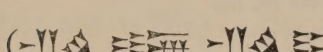

7 parráte sa 2 gungulipi-sina amḫar ; *seven camels, which two are their humps, I received.*—New Div. ii. 62.

Cf. 
.—N. Div. i. 28.

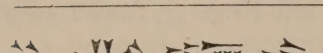
The first quotation refers to a tribute of animals brought from Aṣau, king of Gilzan; the second to a like tribute from King Aṣú, apparently of Gilzan also, but the name is written on the stone *Guzana.* The translation "double-humped camels" for the hitherto unknown words in the text is proved by the figures of these animals on the Nimrud Obelisk published in 1850, executed by the king who erected the monolith; also by the plain statement in ordinary Assyrian, written in the first epigraph on the obelisk, that a tribute of double-humped camels was received from Ṣua, king of Gilzan. The damaged letter in the last extract was probably a mistake of the stone-cutter, imperfectly obliterated.

GNG , Gingilinis.—Bavian 11.

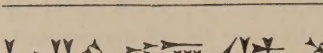
One of eighteen towns from which Sennacherib carried canals for the supply of drinkable water to Nineveh.

¶  .—48 II. 28 *a*.

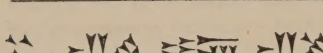
A Proto-Chaldæan name of Istar. See Journ. R.A.S. 1864, p. 232–3.

GND  .—Gin::dai.—Sh. Ph. iii. 61.

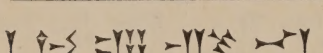
Name of a province of Nairi.

¶  .—Gindibuh.—New Div. ii. 94.

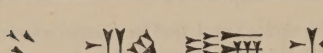
A chief of the Syrian province of Arba.

GNZ  , Ginzinai.—Sh. Ph. iii. 59.

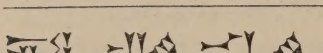
A petty province of Nairi.

¶  , Gunzinanu.—Botta 148, 10 = 82; 36, 23.

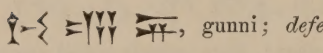
Name of a king of Kammanu.

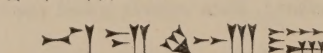
GNḪ  , Ginḫuḫartai.—Sh. Ph. iii. 58.

A province of Nairi.

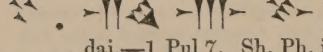
¶  , Gina-ḫiliba.—Esar v. 22.

Name of a stone or mineral. Dr. Oppert renders it "steel," clearly from the Greek. Mr. Talbot translates "various kinds of stone," from Chaldee חלף. It may have been some stone of white or milky appearance; Heb. חֶלֶב.

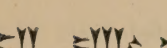
GNN  , gunni; *defences*. See *Gan*, p. 184.

 , naṣiḫ nisi Teṣai mupalliku gunni-su; *expeller of the men of Teṣai, traverser of their defences*.—Sarg. 18.

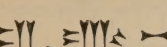
.—Syl. 589.

¶  , Ginunbunda, . . . dai.—1 Pul 7. Sh. Ph. ii. 59; iii. 7, 26.

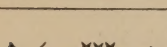
A province in the far east. Oppert reads it "Giratbounda."

GNN  , Gananate.—Obel. 78. 15 BM 25.

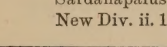
A city of the Accadi.

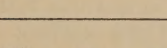
GNS  , Ganasutikanu.—Sh. Ph. iv. 15.

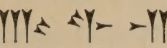
A city of Lower Chaldæa, east of the Tigris, destroyed by Shamas-phul in his fourth campaign.

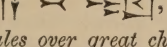
GṢ  , Gúṣi.—Sard. iii. 77.

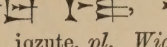
A petty chief of Yaḥana, a province of Syria east of the Orontes, tributary to Sardanapalus. *Aguṣi*, frequently named on the Nimrod Obelisk, is written *Guṣi* in New Div. ii. 12. See p. 15.

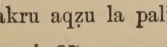
GPL  , Gupalai.—Obel. 104. See *Gublai*, p. 164.

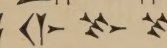
GPR  , gabiri, *obl. Lord, chief.*—Sh. Ph. i. 2. Heb. גְּבִיר.

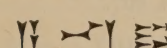
 , ana Ninib .... sa gabiri surbí ebili; *to Ninib .... who rules over great chiefs.*—Sh. Ph. i. 2.

GZ  , aqẓu, *sing.* aqẓi, *pl.* iqẓute, *pl. Wicked, perverse.*

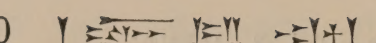
 , nakru aqẓu la paliḥ biluti-ya; *enemy perverse, not a reverer of my power.*—Esar i. 37.

 , dais Barna-ki nakru akẓu asibute Tel-asuri; *trampler on the land of Barna* [*Masna?*], *impious rebels inhabiting Tel-assur.*—Esar ii. 22.

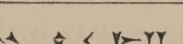
 , ana Kaldi nakri aqẓi halaku aqbi; *against the Chaldæans, enemies wicked, a march I ordered.*—Botta 151, 5(17) = 125.

 , sar bili mula'it iqẓute; *king of lords, devouring the wicked.*—Sard. i. 19; iii. 127. St. 13.

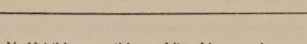
The signification is obviously evil. Dr. Oppert gives the Arabic عقص as allied, and Mr. Talbot the Hebrew עָקַשׁ; neither very satisfactory.

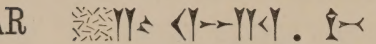
GQ  .—Syl. 398.

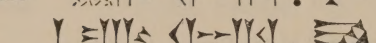
The meaning will be "the select." I think I have found with this value. See Sard. i. 51.

GQN  , Guqinana.—Tig. jun. 31.

A province of the far east. See *Araquttu*, p. 53.

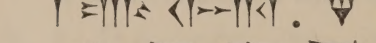
GAR  .—Syl. 572.

 .—Syl. 574.

 .—Syl. 595.

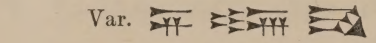
Var. .

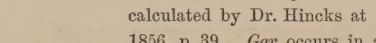
The sound of *gar* is frequently given to , which denotes a lineal measure calculated by Dr. Hincks at about 12½ inches. See his Paper on an Astron. Tablet, 1856, p. 39. *Gar* occurs in a statement of the dimensions of a piece of ground:—

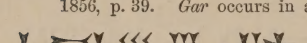
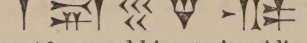
 ,

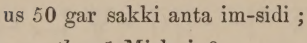
1 us 50 gar sakki anta im-sidi ; *one soss fifty gars* [= 110 *gars*] *broad above, on the north.*—1 Mich. i. 9.

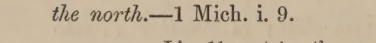
Line 11 contains the same dimensions, with the change *kiṭa** *im-arlu*, "below on the south."

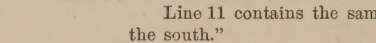
¶  .—62 II. 25 *a*.

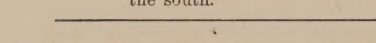
GIR  .—Syl. 164.

The monogram signifies "lightening" (R.); as an adjective "pointed," "sharp." Dr. Oppert renders it sometimes a "sword" (Botta 148, 5=77), sometimes a "present" (Sen. T. vi. 5); in some cases, as Tig. vi. 15,  , which he translates "des tables en bronze d'airain," he would appear to make it "bronze." As a phonetic it is sounded *rū* or *rum;* see  , *darumme.*

GUR  .—Syl. 195.

 .—Syl. 397.

 .—Syl. 341.

 .—Syl. 573.

The first of these I do not understand, and have not seen the monogram used. The second, in Assyrian *kaṣamu*, may be כָּסַמְתּ or כֻּסֳּמִים, rendered "rie" in Exod. ix. 32, and "fitches" [vetches?], marg. "spelt," in our version, Ezek. iv. 9. The last two may be the verb "to be." See Sard. ii. 70, 75; iii. 133, &c.

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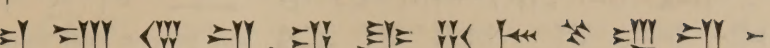
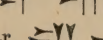
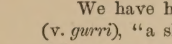
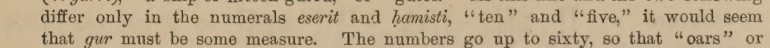
* Printed *anta*, "above," an obvious error. See 1 Mich. i. 5, 7; 2 Mich. i. 6, 8; 3 Mich. i. 18, 20; all having similar statements.

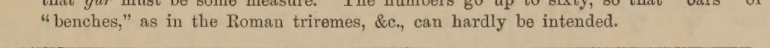
GR , Gur; *some measure or tonnage for ships (?).*

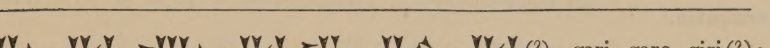

(var. ).—62 II. 49 *d*.

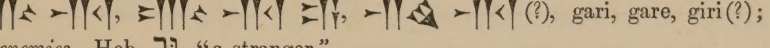
We have here in Accad "a ship of 15 gur;" in Assyrian *elap ḫamisserit gurru* (v. *gurri*), "a ship of fifteen gurru," or "gurri." As this line and the two following differ only in the numerals *eserit* and *ḫamisti*, "ten" and "five," it would seem that *gur* must be some measure. The numbers go up to sixty, so that "oars" or "benches," as in the Roman triremes, &c., can hardly be intended.

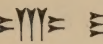
¶  , gari, gare, giri (?); *enemies.* Heb. גֵּר, "a stranger."

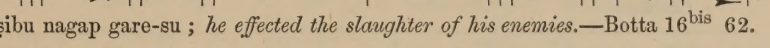

urasibu nagap gare-su; *he effected the slaughter of his enemies.*—Botta 16bis 62.


urassiba nagap gari-ya; *I effected the slaughter of my enemies.*—Botta 145, 4 = 16.

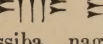
 , l'inar gari-su; *be accursed his enemies.*—Oppert's Harem Inscription, l. 8. Exp. Més. p. 333.

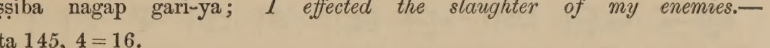
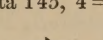

[sa] in gasisi uritú pagar giri-su; [*who*] *in the dust threw down the bodies of his enemies.*—Sard. i. 29.

¶  , garmis; adv. *in ruins.* See GARME, *infrà.*

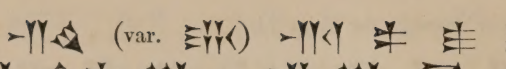

abbul aggur usesib garmis; *I threw down, destroyed, reduced to ruins.*—Sen. T. i. 75.

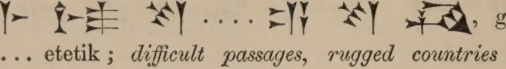
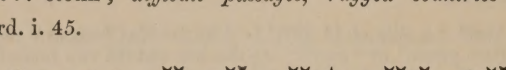
We have here one of those rare cases of a phonetic ; the character is, in fact, composed of and , *mis.* I follow Dr. Oppert and Mr. Talbot in this reading, though it is just possible that may be "fortresses," and may begin a new sentence.

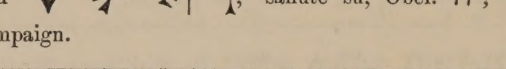
¶  , giri; *expedition, course, passage.* See GARRI.


(var. ), in ḫinqi sa nahr Puratte attizi in giri-ya ma asuhra Aziel (v. Azilu); *in the narrows of the Euphrates I turned aside in my course and outflanked Aziel.*—Sard. iii. 44.

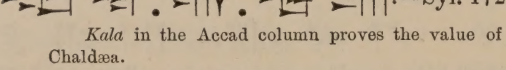
Observe the unusual insertion of *ma*.

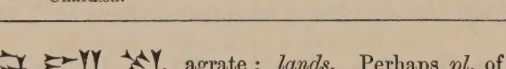
GR  , giri pasqute mati marṣute ..... etetik; *difficult passages, rugged countries ..... I went through.*—Sard. i. 45.

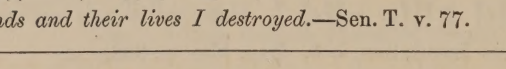
Compare  in 2e giri-ya, 15 BM 25, and  , sanute su, Obel. 77; both narrating the same campaign.

¶  .—Syl. 172.

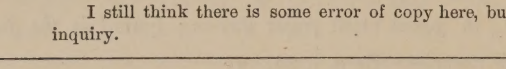
Kala in the Accad column proves the value of the monogram in the name of Chaldæa.

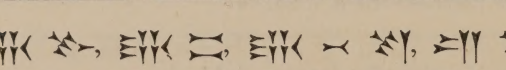
¶  , agrate; *lands.* Perhaps *pl.* of *Agar*, p. 15.

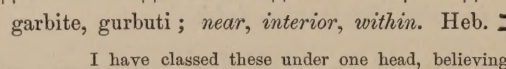
 , azlis agrate napsate-sunu uparrih; *radically their lands and their lives I destroyed.*—Sen. T. v. 77.

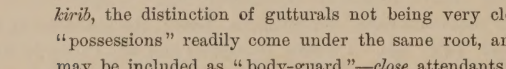
¶  , gamru; *all, complete (?).* See p. 182.

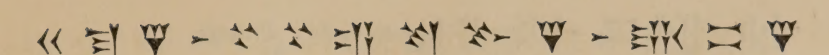
I still think there is some error of copy here, but leave the reference for further inquiry.

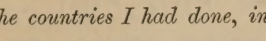
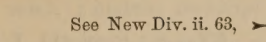
GRB  , garbu, garbi, garbite, gurbuti; *near, interior, within.* Heb. קרב.

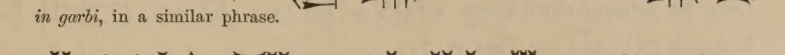
I have classed these under one head, believing that they are all allied to the Hebrew, which signifies "interior" as a substantive, and "in," "within," when preceded by a preposition. *Garbu* interchanges not unfrequently with  , *kirib*, the distinction of gutturals not being very closely observed. "Property" or "possessions" readily come under the same root, and the more distant form *gurbuti* may be included as "body-guard"—*close* attendants on the person.

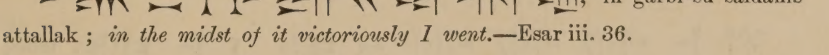
 , ṣeni sa la nibi ultu garbi-sun usezā; *sheep, which not numbered, from among them I carried off.*—Sen. T. iii. 19. See also Sen. T. i. 73; iv. 16, 19.

 , musare siṭir sume-ya ina garbi-sa askun ana arkat yommi; *the lines of the writing of my name in midst of it* [*upon it*] *I placed for after days.*—Sen. T. vi. 63.

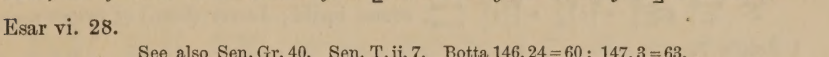
GRB  , manma sa in mati etebusa in garbi-sa aṣṭur ; *whatever that in the countries I had done, in the midst of it* [*upon it*] *I wrote.*—Obel. 72.

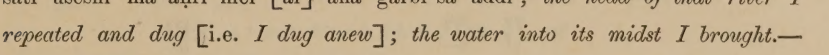
See New Div. ii. 63,  , *in kirib*, instead of  , *in garbi*, in a similar phrase.

 , in garbi-su saldanis attallak ; *in the midst of it victoriously I went.*—Esar iii. 36.

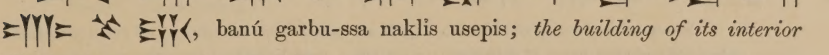
 , kali-sunu in garbi-sa akri ; *all of them in the midst of it* [i.e. *all the gods in Assyria*] *I invoked.*—Esar vi. 28.

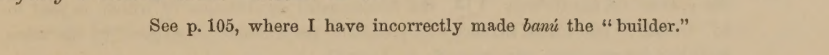
See also Sen. Gr. 40. Sen. T. ii. 7. Botta 146, 24 = 60 ; 147, 3 = 63.

 , ris nahr sáti usesni ma aḥri mei [ai] ana garbi-sa addi ; *the head of that river I repeated and dug* [i.e. *I dug anew*] ; *the water into its midst I brought.*—Brok. Obel. ii. 22.

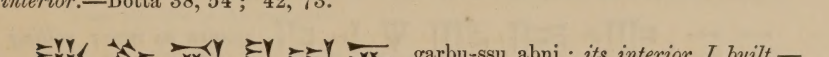
 , banú garbu-ssa naklis usepis ; *the building of its interior skilfully I caused make.*—E.I.H. vi. 6.

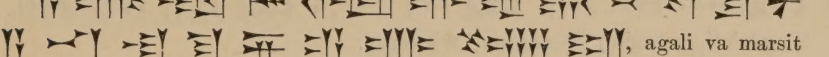
See p. 105, where I have incorrectly made *banú* the "builder."

 , ebusa garbu-ssu ; *I made its interior.*—Botta 38, 54 ; 42, 73.

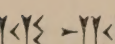
 , garbu-ssu abni ; *its interior I built.*—Botta 9, 33 ; 15, 31.

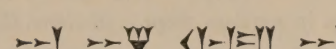
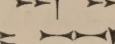
I believe *garbu* in these expressions denotes generally the body of a building.

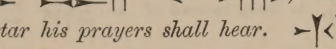
 , agali va marsit garbite-sunu ana la mane utirra ; *goats and young, their property, not to be counted, I carried off.*—Tig. v. 7.

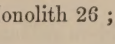
 , itti gurbuti niri-ya naṣquti ; *with body-guards, kissing my feet* [*submissive to my yoke*].—Sen. T. iii. 72.

¶ Garabu = gik hap.—Oppert, Exp. Més. p. 105.

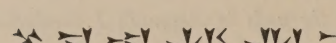
GRB  , iqribi; *Prayers.*

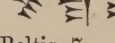
 , Assur va Istar iqribi-su isimmú; *Assur and Istar his prayers shall hear.*  in Monolith 26; and see Esar vi. 71.

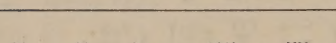
 , temiq iqribi-ya l'ismeu; *favourably my prayers may they hear.*—Tig. viii. 26.

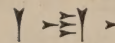
 , semat iqribi; *hearer* (fem.) *of prayers.*—1 Beltis, 7.

See Hebrew קָרַב, which frequently implies "to offer service or sacrifice."

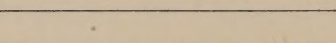
¶  .—Syl. 373. Lak.

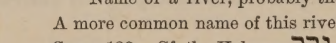
See  , *halak*, for this sound of .

GRG  , Girgirri.—3 Mich. i. 14.

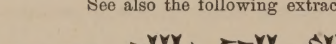
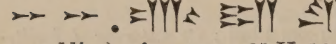
Name of a river, probably the Tigris, so called from its eddies and rolling motion. A more common name of this river,  , may have had the same pronunciation. See p. 128. Cf. the Hebrew גָּרַר, the fundamental signification of which is said to be "to roll." See Fürst, *sub voc.* who compares the Ethiopic *an-gargara*, of the same meaning [*anguarguara*, murmuravit, in Ludolf].

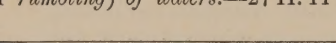
See also the following extract from a bilingual slab:—

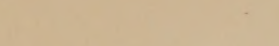
 , gararu sa mee; *rolling* (or *rumbling*) *of waters.*—27 II. 11 *a.*

GRD  , gardu, garduti, garradu; WARRIOR, WARLIKE.

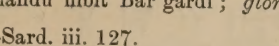
This appears to be either substantive or adjective. The substantive *quradu* is, no doubt, allied; but I do not know any cognate form in another Semitic language. *Gardu* interchanges with *urris* in Sard. i. 1.

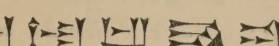
 , var.  , dan gardu [v. itlu gardu]; *powerful, warlike* [or *warlike hero*].—Tig. ii. 85 = vi. 55.

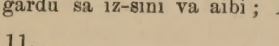
 , zikaru gardu; *warlike hero.*—Sen. T. i. 7.

GRD 
isibu nahdu nibit Bar gardi ; *glorious upholder of the name of Bar the warlike.*—Sard. iii. 127.

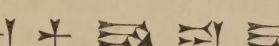
Ninib gardu sa iz-sini va aibi ; *Ninib conqueror of haters (?) and enemies.*—Tig. i. 11.

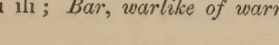

Bar gardu garradi ili ; *Bar, warlike of warrior gods.*—Monolith 6 *a*.


garradu.—New Div. ii. 71. See the passage in p. 166.

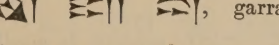

garradaku ; *I am a warrior..*—Sard. i. 32. Var. .

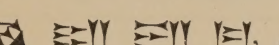
From the same root we have the following :—

¶ 
garduti, . . . te, . . . ta ; *Power, ascendancy.*

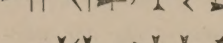

Istar . . . sa pan garduti patlulat ili rabi ; *Istar . . . who at the head of power judges the great gods.*—Monolith 10 *a*.

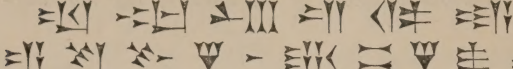
The whole passage is identical with one in Obel. 13, 14, some variants excepted. I am not sure of the translation.

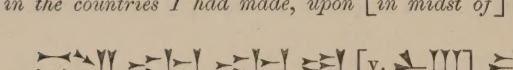

kima sa ina garduti-ya ma sa Asur . . . qati usatmeḫu ; *as in my power which Assur . . . to my hand entrusted.*—Tig. ii. 96.

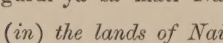

ina miṣḫar garduti-ya ma 2 te ya ana Kummuḫi allik ; *in the prosecution of my ascendancy, a second time to Comukhu I went.*—Tig. iii. 7.

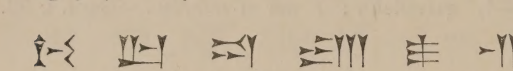
In these two extracts I do not see why *ma* is put where it is. Dr. Hincks thought it might mean something like *et cetera*, but this will not always do. It is found also in Tig. iii. 92, where it follows *ya* as above, as well as in Sard. ii. 43, 65, 75. See Tig. vii. 63, where it comes after names and titles, which will make Dr. Hincks's conjecture very probable; but see a passage from Sen. T. vi. 12, printed in page 149, and some others. Similar cases in pp. 57, 149, 152, 189.

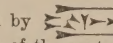
GRD  , gurdi, gurduta; VICTORY.

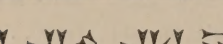
 , alkakat gurdi-ya manma sa in mati etebusa in garbi-sa aṣṭur; *accounts of victories, whatever in the countries I had made, upon* [*in midst of*] *it I wrote.*—Obel. 72.

 , ilkakat gurdi-ya sa mati Nairi etappasu .... useziz; *accounts of my victories which* (*in*) *the lands of Nairi I had made .... I put up.*—Sard. ii. 6.

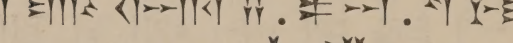
 , aṣumetu sa gurdi epus; *a trophy of victory I made.*—Sard. iii. 89.

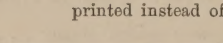
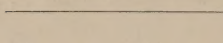
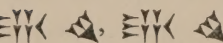
 , gurduta asriḫtā nizirti sarruti unakkim; *victory, abundance, treasures of royalty, I raised.*—E.I.H. viii. 16.

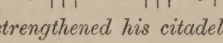
Doubtful; followed by  , *uqbussu*, "I collected," which may form a part of the sentence.

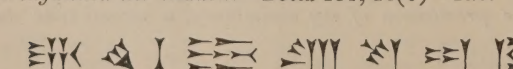
¶  , Giridadi.—Sard. iii. 94.

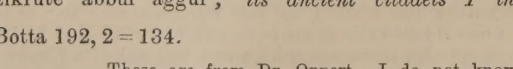
A chief of Assaya in Mesopotamia, who paid tribute to Sardanapalus.

GRZ  .—Syl. 346.

See this under  , in p. 123, where  is erroneously printed instead of  .

GRḪ  , garḫi, garḫe; *Citadels.*

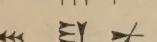
 , udannina garḫe-su; *he strengthened his citadels.*—Botta 151, 18(6) = 126.

 , garḫi-su zikrute abbul aggur; *its ancient citadels I threw down, I destroyed.*—Botta 192, 2 = 134.

These are from Dr. Oppert. I do not know any Semitic analogies, but the translations are probable.

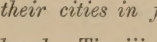
GRM , garmi, garme; FRAGMENTS. Heb. גְּרַם.

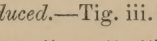
eri-sunu ina isati [kuv] asrup abbul aggur ana tuli va garmi utir; *their cities in fires I burned, tore down, destroyed, to heaps and fragments reduced.*—Tig. iii. 84.

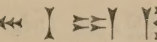
 , eri-su abbul aggur usesib garme; *his cities I tore down, I destroyed, I made to remain fragments.*—Sen. T. iii. 61.

¶ , Gurumu.—Tig. jun. 6. Sen. T. i. 43.

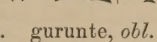
One of many rebellious tribes. See *Buqudu*, p. 115, and *Gubulu*, p. 164.

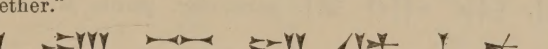
GRN  , karnu elappi; *horn of ship.*—62 II. 60 *d.*

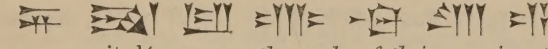
 , karnáte elappi; *horns of ship.*—62 II. 61 *d.*

 .—Syl. 176.

The meaning is here simply that signifies "a horn;" and we have it with the plural sign in Tig. vi. 68, for the horns of the reem. In the above extracts from Sh. 62, the horn of the ship may denote the beak, or sharp prow, used anciently in war-ships. In the Accad column and are placed in the middle of the word signifying a ship; such appears to be not unfrequently the usage when the word is a compound; see *kita* so divided under *Gan* in p. 184. We find exceptional instances of such usage in other ancient tongues: see the *septem subjecta triones* of Virgil.

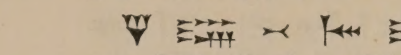
¶  , gurunit, *c.* gurunte, *obl.* gurunate, *pl.* HEAP. Arab. قَرَنَ, "to unite," "add together."

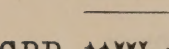
 , ragmata quradi-sunu ana gurunit lú agrun; *the ranks of their warriors to a heap I heaped.*—Sh. Ph. iv. 30.

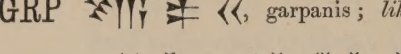
 , ragmai quradi-sunu ana gurunte lú kirin; *idem.*—Tig. iii. 54.

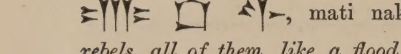
The other forms occur in like phrases; see Tig. ii. 21; iv. 19.

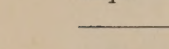
GRN , gurunnis; *in heaps.*

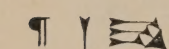
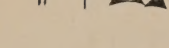
 , sa pagri muttaḫzi-su ina ṣapan uttī ugarrinu gurunnis; *who the bodies of his fighting men in the hidden parts of the sea heaped in heaps.*—Botta 37, 33.

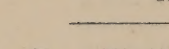
GRP  , garpanis; *like a flood.* Heb. גֶּרֶף; see Judges v. 21.

 , mati nakiri kali-sun garpanis uḫappi; *the lands of the rebels, all of them, like a flood I ravaged.*—Botta 145, 1 = 14.

 , eri sa limeti-su garpanis aḫpi; *the cities of his dependence like a flood I swept.*—Botta 148, 8 = 80.

¶  , Garparunda.—Obel. Epig. 5.

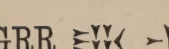
A chief of the Patinai. The name is written  , *Garparuda*, in N. Div. ii. 84; and  , *Garparundi, obl.* in 15BM 40.

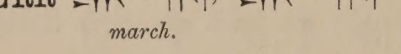
¶  , gurpiṣi.—Sard. ii. 92, 97, 101.

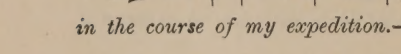
Some articles of copper received as tribute.

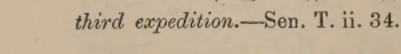
GRQ , Garqaru, . . . ri, . . . ra.—Botta 145, 23 = 35; 145, 22 = 34. N. Div. ii. 89, 90, 97.

A town of Hamath, associated with Damascus, Arpad, &c.

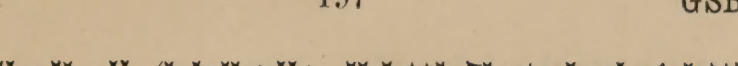
GRR  , garri, *sing.* garrite, *pl.* *An expedition, a march.*

 , ina metik garri-ya; *in the course of my expedition.*—Sen. T. i. 52; iii. 44.

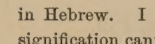
 , ina salsi garri-ya; *in my third expedition.*—Sen. T. ii. 34. See iii. 66, and *Giri*, p. 189.

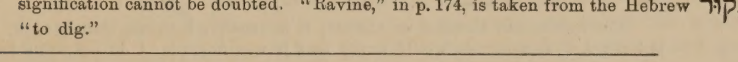
 , ina taluk garri-ma suatu; *in the march of that expedition.*—Tig. v. 33.

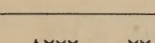
We have here another instance of the exceptional insertion of *ma*.

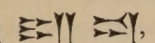
GRR  , sada marṣa va garrite-sunu pasqate ina aggullat eri lu aḥṣi; [*as to*] *the rugged mountains and the diverging marches over them, in wagons of iron I trusted.*—Tig. ii. 7; see also iv. 67.

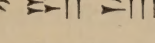
I think this translation is better than the one under *Aggullat*, in p. 174. I have been too much afraid of the nominative absolute, but it is common enough in Hebrew. I do not know the root of *garri*, as signifying "march," but such signification cannot be doubted. "Ravine," in p. 174, is taken from the Hebrew קוּר, "to dig."

¶  , garri-sar; *royal road* or *street.*—Sir H. R.

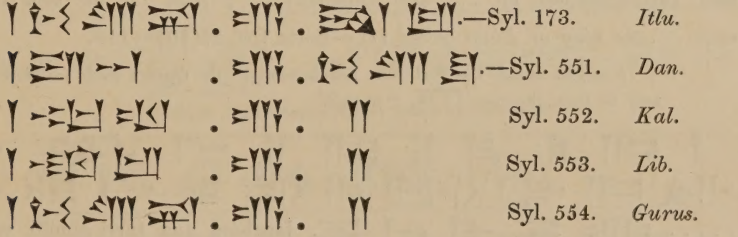
 , metik garri-sar usannu ma unammir kima yommi; *the course of the royal road he shall renew and beautify like the day.*—Sen. 7 I. 14.

¶  , garru, gurru. See Syl. 573, 574, p. 188.

¶  , garradu. See pp. 192–3.

¶  , gararu; *rolling* or *rumbling.*

See under *Girgirri*, p. 192.

GRS 

1 .—Syl. 173. *Itlu.*

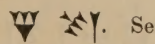
2 .—Syl. 551. *Dan.*

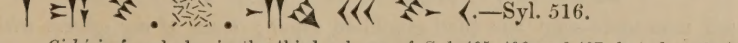
3 Syl. 552. *Kal.*

4 Syl. 553. *Lib.*

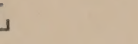
5 Syl. 554. *Gurus.*

The sounds of *dan*, *kal*, and *lib* [*rib*] are all found associated with , but I have not found *gurus*. The value of *dan* is "strong," as denoted by *itlu*.

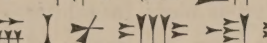
¶  . See under *Bissate*, p. 134.

GSB  .—Syl. 516.

Gisbú is found also in the third column of Syl. 405, 406, and 407, but the other columns are lost.

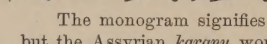
GSG  , gisginis, *adv.* *Like scales.* Heb. קְשְׂקְשׂ.

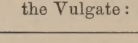
munimmi darummi-sa sa Kiakki sar-sunu ulaiṭu gisginis; *inhabitants of its houses, which Kiakki their king has protected as with scales.*—Sarg. 22.

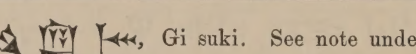
¶  .—Syl. 153.

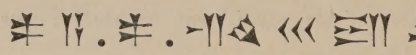
The monogram signifies an animal; it is usually, I think, translated by "ass," but the Assyrian *karanu* would imply that it was horned. I do not think anything can be inferred from the resemblance of *gisdin* with *kesiṭá*, translated "ovis" in the Vulgate: see Job xlii. 11.

¶ , Gi suki. See note under *Gi*, in p. 156.

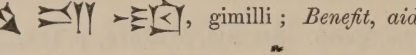
GSD  .—Syl. 590.

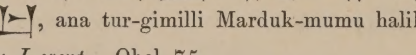
GSL  , gimilli; *Benefit, aid.* See *Gamalu*, p. 179.


ana tur-gimilli Marduk-mumu halik; *to the assistance of Marduk-mumu I went.*—Obel. 75.


Nibe assu turri-gimilli-su eli ... sar Nummaki ...; *Nibe for his own interest upon ... the king of Elam called (?).*—Botta 151, 22(10) = 118.

I cannot render the verb here satisfactorily. Dr. Oppert reads *isazriḥa*, which may be from the root צָרַח, "to call."

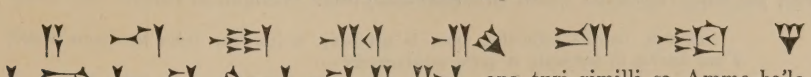

Ispabára ana turri-gimilli va edir nabisti ... uṣalla-nni; *Ispabára for the furtherance and support of his acts ... supplicated me.*—Botta 151, 23(11) = 119.


7 sutrisi-ya adi ummanate-sunu ana turri-gimilli-su aspur; *seven of my officers with their troops to his aid I sent.*—Botta 151, 24(12) = 120.

These three extracts follow one another.

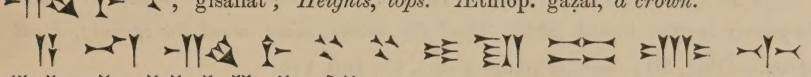
GSL , sumu [mu] tur-gimilli abi-su ; *sustaining the name of his fathers.*—Sard. i. 21.

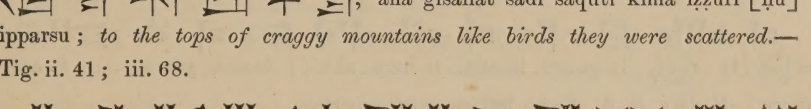
Abi-su is omitted in some copies.

 , ana turi-gimilli sa Amme-ba'la alik ; *to the assistance of Amme-baal I went.*—Sard. ii. 118.

In this last example we have the variant *turu* for *turi*, and as well as for *gimilli*; these would be read *gizli* and *gimilli*; the first I must look upon as a mistake. I am hardly able to put the words together grammatically, but finding *tur* with such variations, I can only read the whole *tur-gimilli* as an exceptional compound, having the value "affording benefit," "service," &c.

GSL , gisallat ; *Heights, tops.* Æthiop. gaṣal, *a crown.*

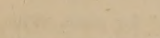
 , ana gisallat sadi saqúti kima iẓẓuri [ḫu] ipparsu ; *to the tops of craggy mountains like birds they were scattered.*—Tig. ii. 41 ; iii. 68.

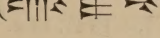
 , ana ziqqat ḫarsáni saqúte va gisallat sadi pasqáte .... arki-sunu lu eli ; *to the defiles of rough jungles and the tops of broken mountains .... after them I ascended.*—Tig. iii. 19.

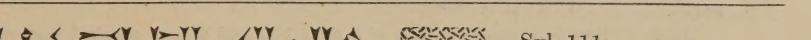
See also Tig. ii. 22 ; iii, 24, 57 ; iv. 18.

GSM ( ) .—48 II. 37*a*.

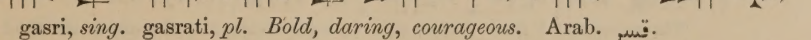
Peculiar Accad form of the name of Zirubanit.

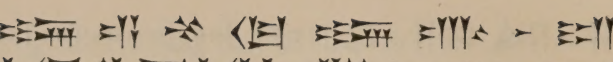
GSQ  .—Syl. 111.

GSR  , gasri, *sing.* gasrati, *pl. Bold, daring, courageous.* Arab. قسر.

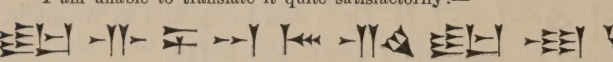
 , ana Ninib bili gasri ; *to Ninib, courageous lord.*—Sh. Ph. i. 1.

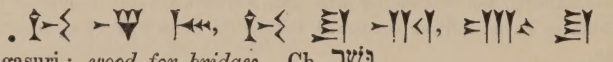
In Sard. i. 1, , *gisri*, probably of the same meaning.

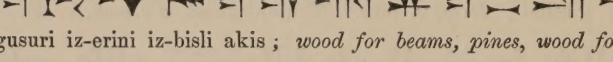
 , gamir emuki gasrati ; *accomplisher of bold resolutions.*—Sh. Ph. i. 15.

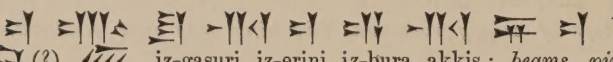
GSR  , in emukī gasratī sa Marduk iddinā; *with the bold resolution which Marduk has given.*—Hamm. ii. 16.

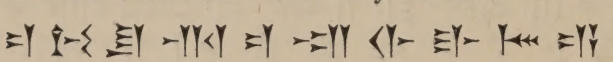
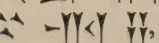
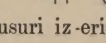
Gisartu, in the following line, is probably a feminine from the same root. I am unable to translate it quite satisfactorily:—

 , sarrat kali ili gisartu sa kullu mati; *queen of all the gods, the protectress of all lands.*—1 Pul 1.

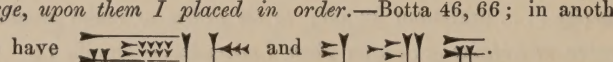
¶  , gusuri, gasuri; *wood for bridges.* Ch. גֶּשֶׁר.

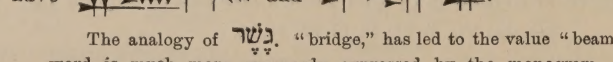
 , iz-gusuri iz-erini iz-bisli akis; *wood for beams, pines, wood for carving, I cut down.*—Obel. 30; similar phrases in l. 96, 100, 140.

 , iz-gasuri iz-erini iz-bura akkis; *beams, pines .... I cut down.*—N. Div. ii. 9. Some letters very uncertain.

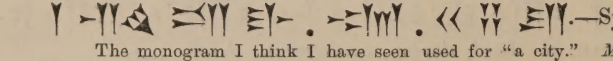
 , iz-gusuri iz-erini rabi eli-sun usatriza; *beams, pines large, upon them I placed in order.*—Botta 46, 66; in another copy, 38, 57, we have  and  .

The analogy of גֶּשֶׁר, "bridge," has led to the value "beams," for *gusur*. The word is much more commonly expressed by the monogram. Cf. Obel. 96 and 15 BM 41.

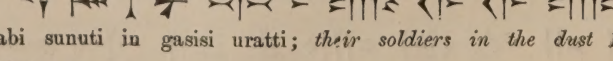
 .—15 II. 14 *a*.

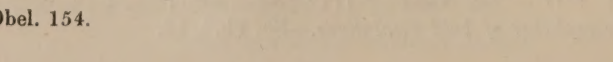
 .—15 II. 38 *a*.

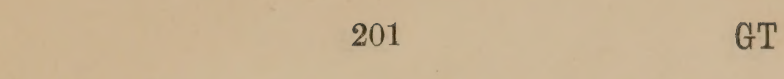
Each of these two extracts is part of a short bilingual phrase, which I cannot satisfactorily translate.

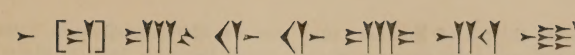
¶  .—Syl. 399.

The monogram I think I have seen used for "a city." *Manzazu* in the third column may signify "something placed;"—a very primitive explanation.

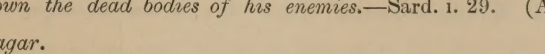
GSS  , gasisi; *dust, dirt.* Heb. גּוּשׁ.

 , zabi sunuti in gasisi uratti; *their soldiers in the dust I threw down.*—Obel. 154.

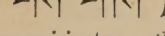
GSS  , in gasisi uritú pagar giri-su; *in the dust he threw down the dead bodies of his enemies.*—Sard. i. 29. (A variant has *ḫuri* for *pagar.*

 , ḫuri-sun ina gasisi atur; *their bodies in the dust I brought.*—Sen. T. i. 58.

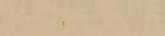
See the remark on in p. 60.

¶  , ẓir bit-su ana gasisi illalu-su; *the top of his house to the . . .? they shall raise it.*—Sen. 7 I.27. R.

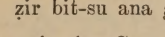
This is preceded by *sa usse bit-su ana garri-sar irruba*, which may be loosely translated "he whose house is built on the royal street."

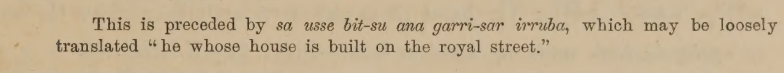
¶  , Gasusa.—Neb. Yun. 28.

Father of Suzubu, king of Babylon.

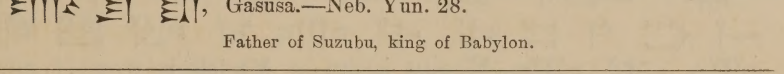
GST  , Gista.—Sh. Ph. iii. 56.

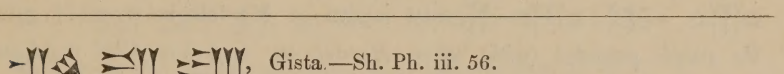
King of Abdan, a petty province of Nairi.

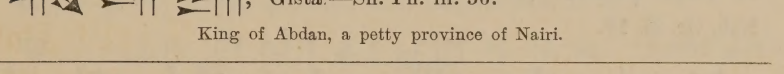
¶  , gisíti; *gracious, affable.* Heb. נְגִישׁ.

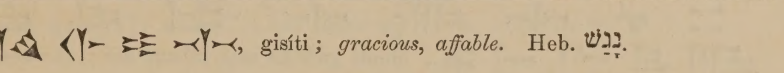
 , in pan Assur gisíti Ninib va Sidu sa ṣitti irammu; *before Assur the gracious, Ninib and Sidu, whose feet are exalted* [or *who have exalted my feet?*].—44 BM 21.

Cf. Sidu sa sit-su iramu.—Brok. Obel. i. 1.

GT  , gatú, gati, gata;

 , qátū, qatú, *n.* qati, qatati, *pl. f.* Accad.

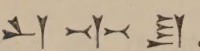
 , kap. *c.* kappi, *pl. f.*

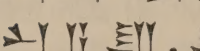
 , monogram. HAND. Heb. כַּף,

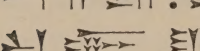
For convenience sake I have placed all these forms together. *Gatu* and *qatú* have undoubted Turanian affinities [*kāt*, Lappish; *ket*, Ostiak; *kit*, Cheremiss, &c.], and were probably introduced from the Accadian; but they were certainly considered to be Assyrian, as shown by their place in the bilingual tablets. *Qatu* was used, I think

GT

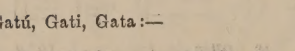
invariably, before the fall of Nineveh; after that we find generally *gatu*. *Kap* is Semitic; *Su* may have been merely a symbol, which became a dual (or plural) by adding two upright wedges, as was done in the case of "feet," "eyes," and "ears." That all had the same meaning is shown by their frequently interchanging in duplicate copies of the same document. A few cases of such interchange here follow:—

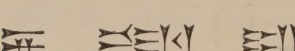
 , qati-su.—Sard. i. 24.

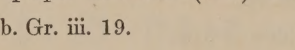
 , qát-su.—Sard. i. 39.

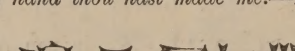
 , qat-su [qazṣu].—Botta 37, 31; , 41, 44.

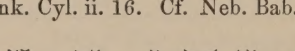
Gatú, Gati, Gata:—

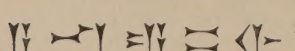
 , ḫaruṭ [iz-sa-pa] isartī usatmiḫ gatú-a; *the sceptre of equity he hath made my hand to hold.*—Birs i. 14 = E.I.H. i. 46.

 , nisī rapsáti sa Marduk bel-a umallú gatú-a; *the people extended (with) whom Marduk my lord has filled my hand.*—Neb. Gr. iii. 19.

 , binuti gati-ka atta tabana-nni; *the work of thy hand thou hast made me.*—E.I.H. i. 62.

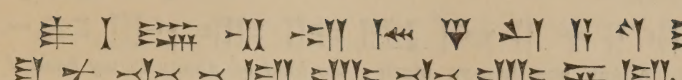
 , libit gati-ya damgátī ḫadis napliz; *the work of my hands, the holy places, favourably consider.*—Senk. Cyl. ii. 16. Cf. Neb. Bab. ii. 24.

 , ana Marduk bili-ya udnin ma gati assi; *to Marduk, my lord, I give myself (?), and my hand I raise.*—E.I.H. ix. 46.

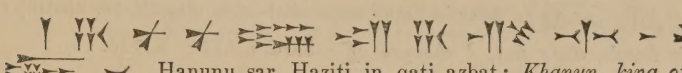
 , ana ebisi-sa va ullú resi-sa gata askun; *to the making of it and the raising of its head my hand I applied.*—Birs ii. 15.

Gata may be the accusative, or the dual [see Hincks's Grammar, p. 516], or the pronoun *my*. See *Aba*, p. 7.

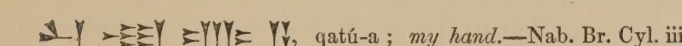
GT Qátū, Qati, Qata, Qatatu:—

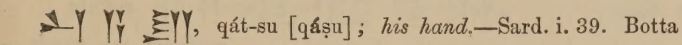
 , assu bil-eri sa qátū idku-sunuti bilúti uṣallu; *as to the governors whom (my) hands had smote, my power they supplicated.*—Esar iv. 29.

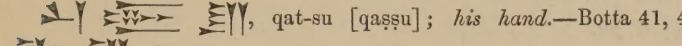
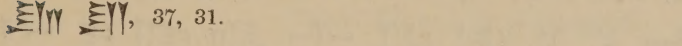
Bilúti here is "my power," not the genitive. See Hincks's Grammar, p. 519.

 , Ḥanunu sar Ḥaziti in qati azbat; *Khanun, king of Gaza, with my hand I captured.*—Botta 145, 14 = 26.

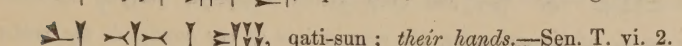
See Tig. passim. Sen. T. vi. 2. Sard. i. 24. Bi. Obel. i, 32. *Qáti* in Tig. i. 51, and vii. 3.

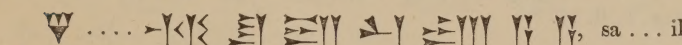
 , qatú-a; *my hand.*—Nab. Br. Cyl. iii. 26.

 , qát-su [qáṣu]; *his hand.*—Sard. i. 39. Botta 49, 32.

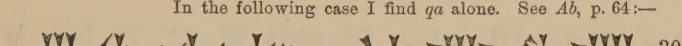
 , qat-su [qaṣṣu]; *his hand.*—Botta 41, 44. Parallel  , 37, 31.

, qatu-ssu; *his hand.*—Nerig. i. 11.

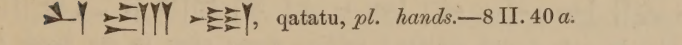
 , qati-sun; *their hands.*—Sen. T. vi. 2.

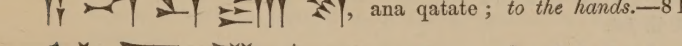
 , sa . . . iksuda qatá-a [pron. qata-ya]; *which . . . had taken my hands.*—Esar iv. 44.

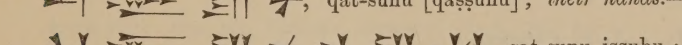
In the following case I find *qa* alone. See *Ab*, p. 64:—

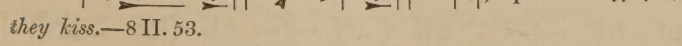
 , 3000 ti(lai) in qa(ti-ya) uzabbit; *three thousand living in my hand I took.*—Sh. Ph. iv. 31.

The following forms are taken from a bilingual tablet, in which the Accad equivalent is always . [The initial, perhaps, furnishes the monogram.]

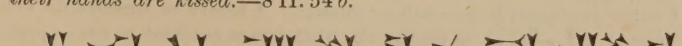
 , qatatu, *pl. hands.*—8 II. 40 *a*.

 , ana qatate; *to the hands.*—8 II. 41 *b*.

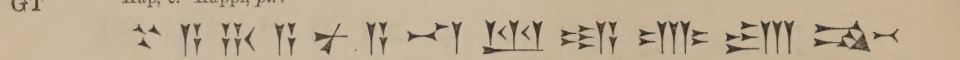
 , qat-sunu [qaṣṣunu]; *their hands.*—8 II. 50 *b*.

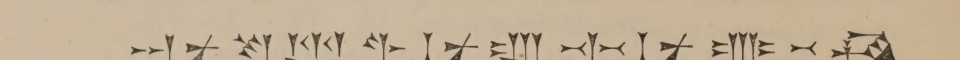
 , qat-sunu iṣṣuḫu; *their hands they kiss.*—8 II. 53.

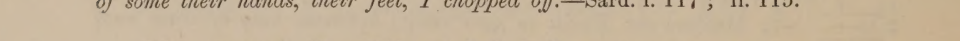
, qat-sunu innashu; *their hands are kissed.*—8 II. 54 *b*.

 , ana qatate-sunu uzziz; *to their hands he raises.*—8 II. 56.

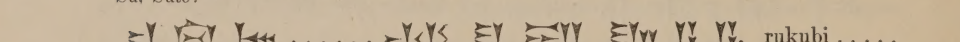
GT Kap, *c.* Kappi, *pl.*:—

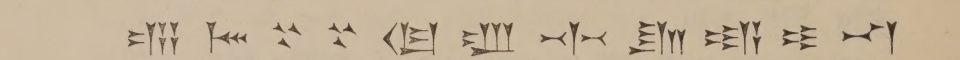

(v.), Aḫánu ana kap-ya utasir; *the land of Aḫanu to my hand I retained.*—Sard. iii. 71.

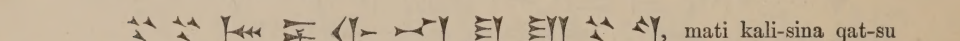

(v.), annute kappi-sunu sitti-sunu ubattik (v. ubatik); *of some their hands, their feet, I chopped off.*—Sard. i. 117; ii. 115.

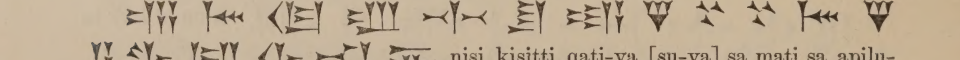
 , umallú qata-ssu; *they filled his hands.*—3 Pul 5.

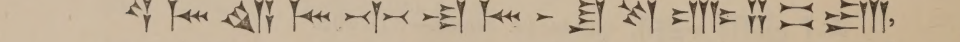
Su, Sute:—

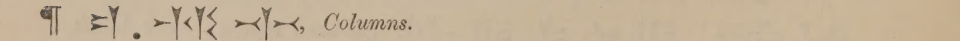
 , rukubi ..... iksuda kappá-a (pr. *kappa-ya?*); *the chariots ..... captured my hands.*—Sen. T. i. 25; ii. 82.

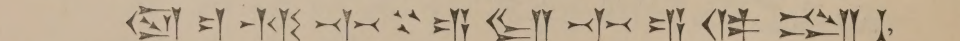
 , nisi mati kisitti kappi-ya [su-ya] ina libbi usesib; *the people of the countries, the acquisitions of my hands, in the midst I settled.*—Sen. T. ii. 27.

 , mati kali-sina qat-su [suṣu] iksud; *the countries, all of them, his hand captured.*—Sard. i. 16.

 , nisi kisitti qati-ya [su-ya] sa mati sa apilu-sina-ni; *the people, the acquisitions of my hand, of the countries which I held* [*them*].—St. 15.

 , zabi madi tilai in qate [sute] uzabita; *soldiers many alive in my hands I took.*—Sard. ii. 56.

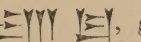
¶  , *Columns.*

 , kima ikti Elamti edil-su; *like columns of Elam I lifted him up.*—Esar iv. 7.

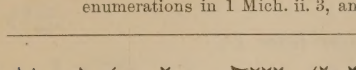
I follow Dr. Oppert in translating "columns." I believe he considers *ikti* to be the plural of ; in reading this word I have vacillated between "posts" (which would be equivalent to columns) and "doors." See pp. 124 and 158. Mr. Talbot makes it "palm-trees."

GTK , gutaku.—3 Mich. iii. 12. Last letter uncertain.

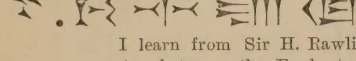
A name occurring in the enumeration of various classes of men. See similar enumerations in 1 Mich. ii. 3, and 2 Mich. i. 31.

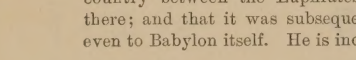
GTM  . Gutium-ki. Accad *Gutí*.

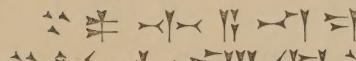
I learn from Sir H. Rawlinson that this name was first given to the desert country between the Euphrates and Syria, and to the nomadic tribes wandering there; and that it was subsequently appropriated to the district of Babylonia, and even to Babylon itself. He is inclined to identify the name with the Hebrew *Goim*.

 , mat Ḥatti ana ṣiharti-sa naphar Gutiumki Madai . . . ; *the land of the Hittites, the whole of it included, Gutium-ki and Media*, &c.—Botta 16[bis] 67.

This quotation is part of a long enumeration of the conquests of Sargina. See also Botta 15, 8.

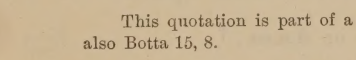
 .—50 II. 52 *b*. *Made in l. 52 of lithograph.

 .—50 II. 62 *b*.

 .—50 II. 63 *b*.

ADDITIONS AND CORRECTIONS.

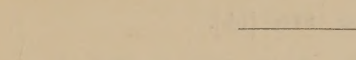
Page 167. Add, after *Gabsu* :—

 , 60(000) zabi gabti-su ilqai . . . . . an gab-ya itbu-ni ; *sixty (thousand) soldiers in all collected . . . came after me*.—New Div. ii. 95.

The restoration agrees with what goes before, though the number of men is somewhat below the result of the preceding enumeration; but the arithmetic is often rather lax.

Page 171. See Mr. Talbot's Glossary, *Gadu*, No. 93.

„ 173. Line 4 from bottom, for מרם read מרט.

„ 177. Add  .—Assur. b.p. i. 58.

Ḥab or *ḥap* should have been given as a value of in p. 155.

D ד

Characters arranged under letter D.

, **da**; later form .*

, , **di**; later .

, **du.**

, **ad** or **at.**

, **id** or **it.**

, **ud, ut, tam,** or **tū**; sometimes **par.**

, later , **dā** or **dam.**†

, **dubbu,** "*a tablet.*"

, **dag** or **dak.**

, **dag** or **dak.**

or , **dug** or **duk.**

, **dug** or **duk.**

, **dan**; also **kal** or **rib** [lib].

, **din.**

or , **dun** or **sil.**

or , **dar.**

, **dir.**

, **dur.**

, **dis.**

---

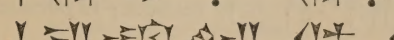
* In some inscriptions *da* is made by , and then represents *sa*. See Botta, Sheets 36—39.

† In one case I find accompanied by the vowel , as if it were a simple *da;* see , *kidánū*.—Nerig. ii. 20.

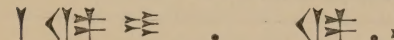
D(A) , an Accad suffix. See , buda, *length*, p. 74.

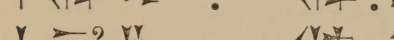
D(I) .

—Syl. 184.

 —Syl. 185.

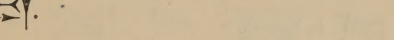
—Syl. 618.

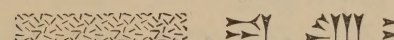
 —Syl. 619.

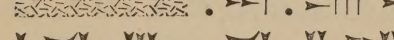
 —48 II. 14 *a*.

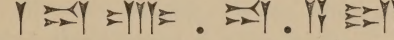
See a note of Sir H. Rawlinson in Journ. R.A.S. p. 214, on the connection between and ; and see , equivalent to .

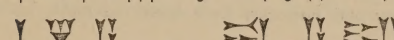
D(U) .

 —Syl. 79.

 —Syl. 484.

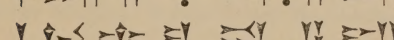
 „ 485.

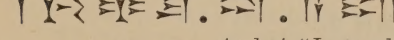
 „ 486.

 „ 487.

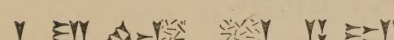
Aradupú, "I pursued." Heb. .

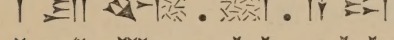
„ 488.

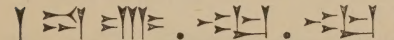
 „ 479.

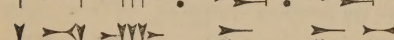
 „ 565, 613.

Compiled from two fragments.

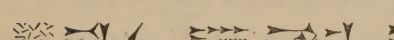
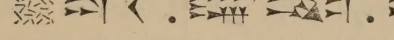
 „ 326.

 , halaku; *I went.*—40 II. 59 *b*.

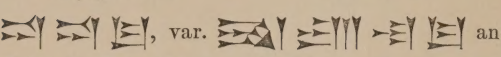
 .—62 II. 53 *b*.

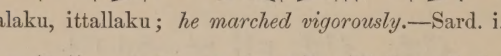
 .—62 II. 29 *a*.

¶ , monogram of verb *halak;* "to go," "march."

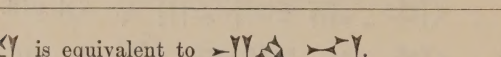
 , var.  , halik pani-a; *going before me.*—Sard. ii. 26, 50. This generally means "my predecessor."

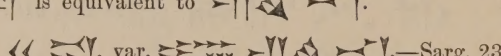
D The monogram is doubled, or put in the plural, when the verb is in an intensive conjugation :—

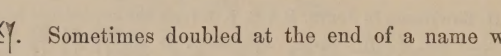
 , var. , ittalaku, ittallaku; *he marched vigorously.*—Sard. i. 22.

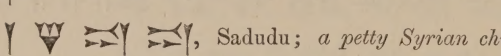
 , var. , ittallaku; *he pursued.*—Tig. vii.. 40.

See Syl. 484, quoted above.

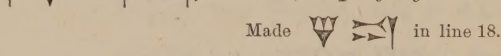
¶  is equivalent to .

 , var. .—Sarg. 23, and passim at Khursabad.

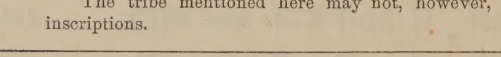
¶  . Sometimes doubled at the end of a name without apparent cause.

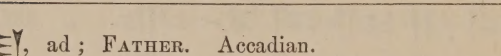
 , Sadudu; *a petty Syrian chief.*—Sard. iii. 17.

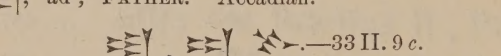
Made in line 18.

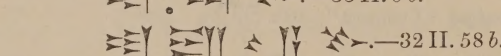
 , Caldudu.—Botta 145, 6 = 18, and Tig. jun. 14 with .

The tribe mentioned here may not, however, have been the *Caldu* of other inscriptions.

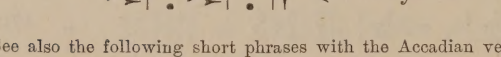
(A)D  , ad; FATHER. Accadian.

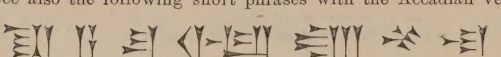
 .—33 II. 9 *c*.

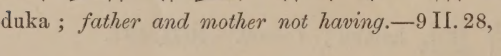
 .—32 II. 58 *b*.

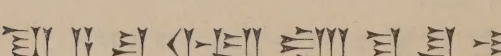
 .—Syl. 92.

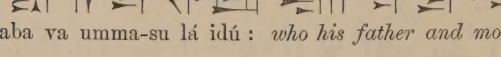
See also the following short phrases with the Accadian versions :—

 , sa aba va ummu lá isú; *who a father and mother has not.*—Assyrian.

 , adda va rapsa nu un-duka; *father and mother not having.*—9 II. 28, 29 *b*. Accad.

 , sa aba va umma-su lá idú : *who his father and mother knows not.*—Assyrian.

 , addáni va rapsáni nu un-zua; *his father and his mother not knowing.*—9 II. 30, 31 *b*. Accad.

"My father" is made by  in Beh. 64; "My fathers" in Tig. vi. 57; and in Neb. Yun. 57, 87.

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(1)D , , , , id, idi, ida; HANDS, POWER, FORCE.

The obvious meaning of *id* is "hand," in close analogy with all Semitic languages; and the occasional addition of the double line, as in "eyes," "ears," &c., indicates some double part of the body; but the word has been universally rendered "forces," "feet," "wings of an army," &c. I believe that, owing to the continued use of another word for the hands of the body, *id* was only employed metaphorically in the sense of "power," "protection," generally, or more specially as "troops," "forces;" as we commonly say "hands" in the sense of "workmen." The following examples of its use will show this. I think , , are inflected forms of the same:—

ana gibis rukubi-sunu ummanati-sunu idi-sunu ittaglu; *to the power of their chariots, their soldiers, their hands, they trusted.*—Sard. iii. 35.

in idi maḫi sa Assur bil-ya .... itti-sunu amdaḫiz; *by the strong power* [*hands*] *of Assur my lord, with them I fought.*—Sard. ii. 105. N. Div. ii. 96.

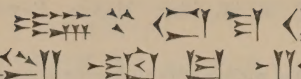
; ana idi aḫamis ittaglu; *to bold hands they trusted.*—Obel. 61.

This quotation is printed in p. 28, with two more like it; owing to the ambiguity of a polyphone, I read *aḫarit* where I have now written *aḫamis*. I translated *iti aḫarit* "other troops," which, though consistent with etymology, was hardly suitable to the context. Dr. Hincks translated "one another's hands." Dr. Oppert "pieds légers." On the whole I like Dr. Hincks's explanation best, but I am still doubtful about the reading.

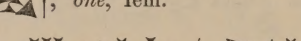
ina id Ṣin abi [ad] alidi-ka damqáti Bit Saggaṭu ... lissakin sabṭu-kka; *by the power of the Moon-god, the father begetting thee, the shrines of Bit-Saggatu, &c., may thy sceptre maintain.*—Nab. Br. Cyl. i. 16.

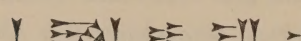
itti quradi-ya ša asar ṣalme idá-ya la ipparkú; *with my warriors, who the place of station of my forces did not leave.*—Botta 150, 4 = 100. See also 151, 6 = 114; 149, 1 = 85.

ai ipparkú idá-sa; *may not be broken her power* [*hands*].—Sen. B. iv 43 = 42 BM 53.

(1)D  , Sar Nummaki sa idi-su izḫuru ma illiku rizuṣṣu hapikta-su [sisi] askun ; *the king of Elam, who his forces* [*hands*] *had called together, and had gone to aid him, his defeat I effected.*—Sen. T. iv. 40.

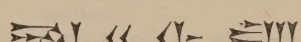
¶ , *one*, fem.

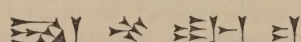
 , ḫad ab-sunu ḫat um-sunu ; *one was their father, one their mother.*—Beh. 12.

 , an ḫat iṣitu sa tilai an ḫat qaqqadi [risdui] arzip ; *to one pile of bodies and one of heads I built.*—Sard. i. 118.

The sound *ḫat* is a mere makeshift.

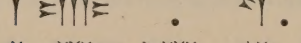
¶ , abbreviated from , itti ; *with.*

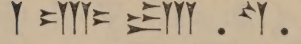
 , it 20000 ummanate-sunu rapsati ina Tala lu amdaḫiz ; *with twenty thousand of their extended soldiers in Tala I fought.*—Tig. v. 87.

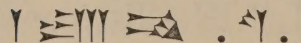
 , it musare siṭir sum-ya ; *with the lines of writing of my name.*—Esar vi. 63.

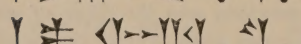
(U)D , ud, tū, par, tam, laḫ ; Sun, Day.

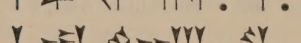
These sounds and values, with some others, are indicated in the following extracts from the syllabary, and by the variants which are printed after them. I have only found those which are given above:—

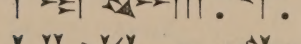
 .—Syl. 432. Samsu, "the sun."

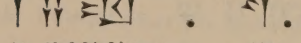
 „ 433. *Uta.*

 „ 434. *Tam.*

 „ 435. *Par.*

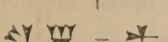
 „ 436. *Laḫ.*

 „ 437. *Zal.*

 „ 80. Yommu, "the day."

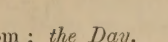
(u)D Variants: .—Neb. Senk. ii. 25.

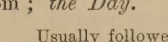
.—Sard. i. 27, 39, 54, 74, &c.

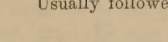
 paluḫ-sa ; *her worshipper.*—2 Beltis 1.

¶ yom ; *the Day.*

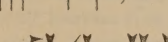
Usually followed by a phonetic complement,

 in 3 yomme ; *in three days.*—New Div. ii. 71.

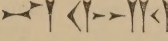
 ana arkat yommi ana yom záte ; *to after days, to later days.*—Tig. v. 15.

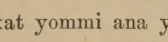
 yom 29 kan ; *the twenty-ninth day.*—Tig. viii. 89.

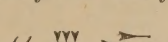
Ordinal numbers took the termination *(kan)*; for which *(kam)* was substituted in the Babylonian period.

 *in the days.*—Brok. Obel. i. 13, 14.

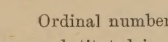
This form occurs twice; it may imply that the plural was prouounced *immat.* I find "day" written phonetically in the inscriptions of Khursabad:—

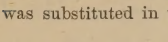
 imma va musa ; *day and night.*—Botta 16, 138 ; 18, 125.

 immu u musa.—Oppert's copy of Botta, l. 190.

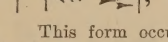
Qy.  yaumma, in Tig. i. 67 ; iii. 38 ; iv. 55. See p. 159.

¶ shams ; The Sun.

 ulṭū ṣit shamsi adi erib shamsi ; *from the rising of the sun to the setting of the sun.*—Esar i. 7.

 ina maḫar shams bili-ya ; *in the presence of the sun, my lord.*—Tig. vi. 13.

I think always takes the determinative , whether it means the sun or the Sun-God; but I am not sure.

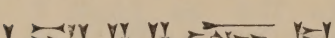
 var. Samas.—Esar iv. 38.

Both values given above, *sun* and *day*, are shown by Sir H. Rawlinson to depend on the value of , which is "white" or "light," as opposed to , "black" or "dark." The Accad "silver," really denotes "precious (metal) white."

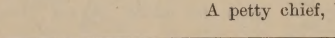
(u)D , *name of a weight.*

, "eight " on a marble duck in the British Museum.

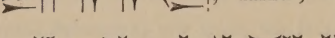
This duck is one of many weights in the Museum, most of which have their values marked upon them. The one in question, represented on a plate facing p. 222 of Journ. R.A.S. 1856, Vol. 16, weighs 1968 grains, the eighth of which is 246 grains. The marble is not much worn, so that the original cannot be valued much higher. See a note by Dr. Hincks, at p. 218 of the same volume, in which he assumed the maneh to be 7740 grains, and the to be 1-30th of the same, or 256 grains. My own estimate of the maneh, given in p. 217 from Greek sources, was 7980 grains [478800 divided by 60]; and as I assumed the to be 1-32nd of the maneh, its weight would be .249 grains; only 7 grains less than by Dr. Hincks' estimate.

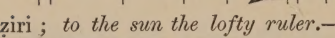
DA  , Dayakku.—Botta 146, 13 = 49.

A petty chief, banished by Sargon to Hamath.

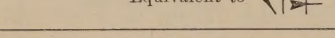
¶  , dainū ; *a ruler.* Heb. דַּיָּן.

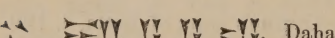
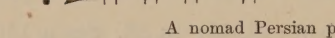
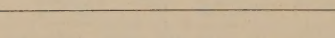
, ana shamsi dainū ziri ; *to the sun the lofty ruler.*—E.I.H. iv. 29.

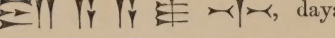
Equivalent to  . See Journ. R.A.S. 1864, p. 213.

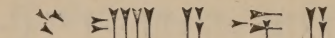
¶  , Dahae.—Sen. T. iv. 3.

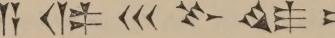
A nomad Persian people. See *Δάοι,* Herod. i. 125.

¶  , dayasti. מְרַשְּׁתִי, "threshing," in Isa. xxi. 10.

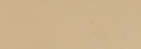
 , Bit-amukani kima dayasti adis buḫar nisi-su ; *the land of Bit-amukani, as on a threshing-floor I trampled on the glory of its people.*—17 BM 11. See  and  .

DB  .—Syl. 154.

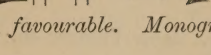
 .—24 II. 43 *b*.

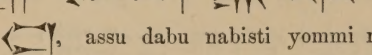
 , Accad ; pronounced *gub*, "to establish."

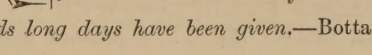
But see Syl. 487 in p. 160, where the monogram is *gubba* in the Accad column ; in Assyrian *aradupú*, "I follow."

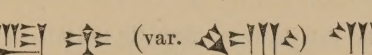
DB  , dabu, dábi, dába; *good, favourable.* *Monogram* . Heb. טוֹב.

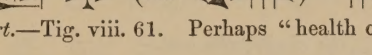
, assu dabu nabisti yommi ruquti [suti] nadanū; *for goodness of deeds long days have been given.*—Botta 154, 5 = 173. Doubtful.

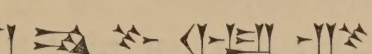
 (var.) , ina ṭub libbi; *in goodness of heart.*—Tig. viii. 61. Perhaps "health of body."

 , tanambú zikir-su sa eli-ka dábu; *thou proclaimest the memory of him who to thee is favourable.*—E.I.H. i. 57.

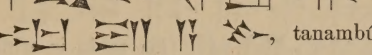
 , sa eli-sa dábu; *who to it was favourable.*—Neb. Bab. i. 21.

 , biblat Ḥamáni sa erit-sun [erišun] dábu; *within Amanus, whose forests are good.*—Botta 152, 11 = 143.

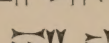
 [var.], iz-erni iz-surman sa irit-sun [irišun, var. e-] dábu binut Ḥamanū; *pine and box, the forests of which are good, the produce of Amanus.*—39 BM 23 = Sen. Bit. iv. 5.

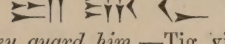
 , eqil [alib] dába ina rukubi-ya . . . arki-sunu lu attalak; *the favourable country in my cars . . . after them I went.*—Tig. vi. 51.

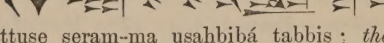
Dába, "favourable," is opposed here to *marza*, "difficult." In Tig. ii. 71, and iv. 66, where the passages are nearly parallel, takes the place of *dába.*

 , erki Babel-ki ana nizirti askun dábi ṣubur-su Kar Barzipa-ki essis epus; *the citadel (?) of Babel to a storehouse I converted; a handsome pile, the fort of Borsippa anew I made.*—E.I.H. vi. 57.

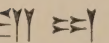
Uncertain. Oppert and Hincks make *Dabi-subur-su* the proper name of the Castle of Borsippa; I am inclined to agree with them.

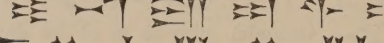
DB  , var. , dabis; adv. *well, favourably.*

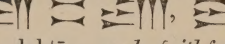
 , dabis l'iṭṭarru-su; *favourably may they guard him.*—Tig. viii. 62.

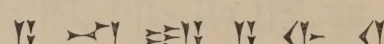
 , pattuse seram-ma usaḫbibá ṭabbis: *the .... I planned and covered well.*—Esar vi. 21.

See Neb. Gr. iii. 24. Botta 152, 13 = 157.

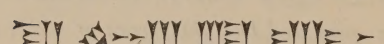
 , ṭabbi; *the choice, the best.*

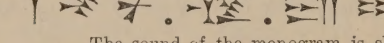
 , ina ṭabbi iz-erini sakiris latbu-su usatriza; *with choice of cedar artistically its floor I laid.*—Neb. Yun. 84.

¶  , dabita, dabti: dabtā; *good, faithful: well.*

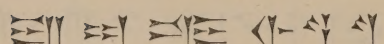
 , ana yási va zirriṭṭi-ya kiribta dabita l'ikrubuni; *to my people and my posterity, faithful adhesion may they yield.*—Tig. viii. 35.

Literally "attach a faithful attachment;" a common Semitic idiom.

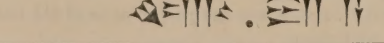
 , saḫṭú in ade ili rabi dabti qata-ssun uba'i; *violent death in the service of the great and good gods their hands sought.*—Assur b.p. ii. 23.

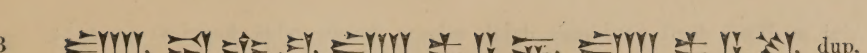
 .—Syl. 165.

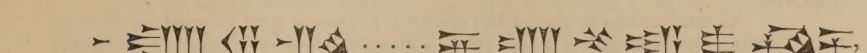
The sound of the monogram is shown in the first column to be *mun*. I have very recently found this monogram substituted as a variant in the following line, which I am unable to translate literally, though the meaning is clearly that Assur-banipal supported the holy places more than his father had done.

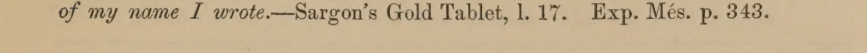
 , dabtā damqatū [sizbtū] eli sa abi bani-ya usatir.—Assur b.p. ii. 47.

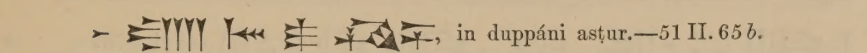
There is no doubt of the value of *dabu* and its derivations, or of its connection with the Hebrew *ṭob* in all its meanings; but I have not been able to render grammatically two or three of the passages quoted. In some of them the word may be a verbal form [see the verbs]. The root will be considered again under letter Ṭ.

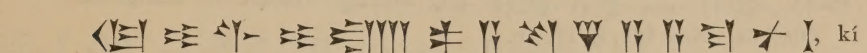
 .—13 II. 34 *b*.

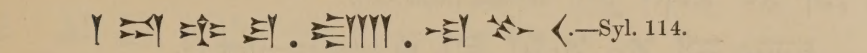
DB  , dup, duppa, duppáni, duppáte ; A Tablet.

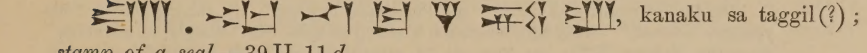

in duppi ḫuraṣi . . . nibit sum-ya [mu] aṣṭur ; *in tablets of gold, &c., the mention of my name I wrote.*—Sargon's Gold Tablet, l. 17. Exp. Més. p. 343.

 , in duppáni aṣṭur.—51 II. 65 *b*.

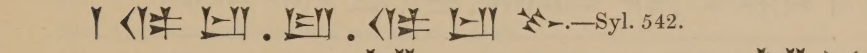
 , in duppani aṣṭur ; *on tablets I wrote.*—42 II. 57 *c*.

 , kí pí duppáte sa aimanu-su ; *by the face of the tablets which were its guarantee.*—Sarg. 41.

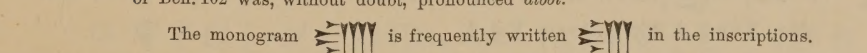
 .—Syl. 114.

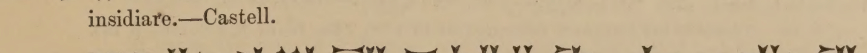
 , kanaku sa taggil(?) ; *stamp of a seal.*—39 II. 11 *d*.

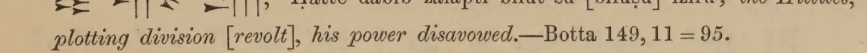
Duppa is, I believe, considered a loan-word ; but as it means always a written tablet, it may be connected with the Hebrew *dibba*, "report." I think the following is connected :—

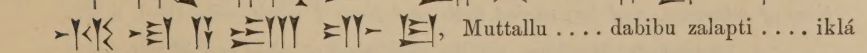
 .—Syl. 542.

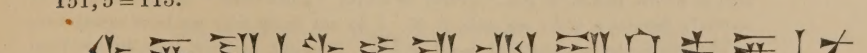
The sound of *dib* for is shown by this extract, and the of Beh. 102 was, without doubt, pronounced *dibbi*.

The monogram  is frequently written in the inscriptions.

DBB  , dabib, dabibu ; *Plotting.* Chald. דב, insidiare.—Castell.

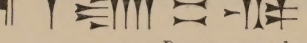
 , Ḫatte dabib zalapti bilut-su [biluṣu] iziru ; *the Hittites, plotting division* [*revolt*], *his power disavowed.*—Botta 149, 11 = 95.

 , Muttallu . . . . dabibu zalapti . . . . iklá tamartu-s ; *Mutallu plotting division . . . . . withheld his tribute.*—Botta 151, 5 = 113.

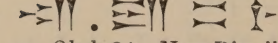
 ,

DBB sini sa Piširi dagil pani-sunu dabib zalapte iksudu rabtā kappi-su [su-ṣu]; *his hands largely captured the enemies in whom Piširi trusted, plotting division.*—Sarg. 26.

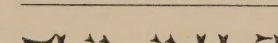
As this sentence is a good deal involved, I repeat it word for word:—"Enemies whom, Piširi trusting in them, plotting division, captured largely his [Sargon's] hands." An obvious correction is made of for of the printed copy. Dr. Oppert, who in all this introductory matter uses the first person, translates "je vainquis Pisiri; ma main l'atteignit, car il avait conspiré pour se révolter."

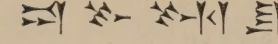
¶  .—Syl. 370.

Dup sarru, perhaps a royal edict. I have not met with the monogram.

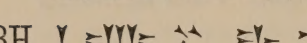
DBG  , Dabigu, *n.* Dabigi, *obl.*—Obel. 34. New Div. ii. 17, 18.

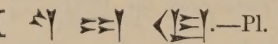
Name of a Hittite city.

DBZ  , dubuṣṣu [dubut-su].

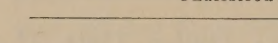
 , aḫ dubut-su.—Obel. 74.

Dr. Oppert reads, with doubt, "his illegitimate brother." Dr. Hincks (1853), "his younger brother." With like hesitation I would propose his "brother by adoption," from the Hebrew נדב; see Ezra vii. 13, where the participle is translated in our version "which are minded of their own free-will."

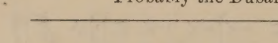
DBḪ  .—Syl. 125.

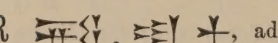
DBK  .—Pl. 3, No. IX. l. 8; and Pl. 4, No. XIII. l. 5; and No. XV. 2, l. 22, R. Inscr. Vol. I.

Understood to be Senkereh, being found on bricks from that place.

DBN  .—50 II. 16 *a*.

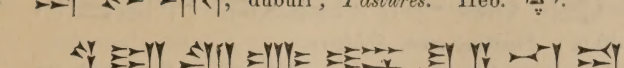
Probably the Dubana of Behistun (col. iii. l. 78). See Journ. R.A.S. 1864, p. 208.

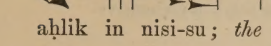
DBR  , admas; *Adamant.*

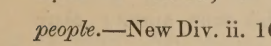
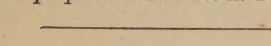
 , 4 urmaḫi sa abn admas 2 ..... abni; *four lions of adamant, and two sacred bulls and lions I made.*—Br. Obel. ii. 17.

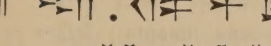
"Adamant" is a guess, but the resemblance of *admas* and ἀδαμᾶς is curious. I do not know how to express phonetically the sacred figures; see Sir H. Rawlinson's note in Journ. R.A.S. p. 204. *Urmaḫ* is simply "great beast" in Accadian, but it certainly denotes a lion; see *Aria*, p. 46. I do not know why we have *urmaḫ* here in addition to the conventional ; it might, perhaps, have differed from the latter in being a more natural representation.

DBR , duburi; *Pastures.* Heb. דְּבָר.

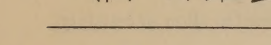
 , zabrarú rapsu ana duburi-sunu aḫlik in nisi-su; *the large body to their pastures I distributed, among the people.*—New Div. ii. 100. Doubtful.

¶  , Dimasqi; *city of Damascus.*—Botta 146, 21 = 57.

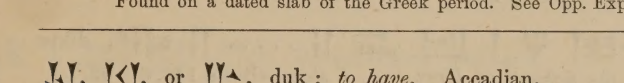
 .—1 Pul 21.  .—Botta 145, 21 = 33.

DBT  , Dimitriṣu; *Demetrius.*

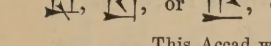
Found on a dated slab of the Greek period. See Opp. Exp. Més., Vol. 2, p. 357.

DG  , or , duk; *to have.* Accadian.

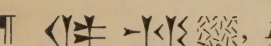
This Accad word (which is sometimes ambiguously written or) is often used in Assyrian, with phonetic complements which prove that an Assyrian equivalent was pronounced.

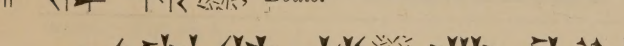
 , sa kima muli same menuta lá isú; *which, like the stars of heaven, number had not.*—Sard. i. 88.

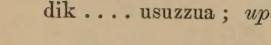
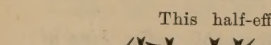
See Syl. 371, where is explained by .

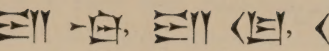
Cf.  , Sard. i. 13, and , ii. 127; sa nin-su la isú; *who his equal had not.*

These are epithets of Sardanapalus; we have the same variations in the many copies of the Standard Inscription in the British Museum; two examples occur of such variants at the very commencement. We have another instance of the value of *duk* in the name of Nabonidus, which is written Nabunahid and Nabu-im-duk, *im-duk* meaning "glory-having" in Accadian, and *nahid* "glorious" in Assyrian; cf. Nab. Cyl. i. 1, and bricks 2 and 6 of R. Insc. Pl. 68, Vol. 1. It has been asserted that these were names of different kings, but their identity is now admitted. See Arioch and Belshazzar, p. 9.

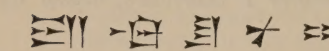
¶  , *Boats.*

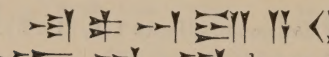
 , in eli dik .... usuzzua; *upon boats they mounted.*—Beh. 34.

This half-effaced word printed  may have been  ; see in Sen. T. iii. 55.

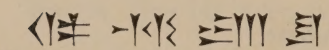
DG  , dak, dáki, diktu, dikta ; *Fighting-men, Soldiers.*

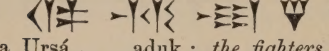
Many other forms occur from the same root, which will be found with the verbs. As the word is commonly in the singular number, it might be, perhaps, better rendered by "army," but the expression would be too comprehensive.

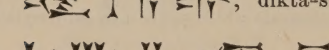
 , dak-sunu apruẓ ; *their fighters I cut in pieces.*—Sen. T. vi. 14.

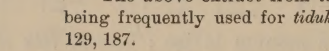
 , la-pan dáki Teumman aḥ abi-sunu innaptu ; *before the soldiers of Teumman the brother of their father, they fled.*

From l. 23 of a broken slab of Assurbanipal, too mutilated to allow of certainty.

 , dikta-sunu aduk ; *their fighting-men I slew.*—Tig. v. 54.

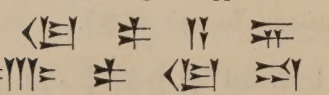
 , diktu sa Urṣá .... aduk ; *the fighters of Urṣa .... I slew.*—Botta 146, 6 = 42.

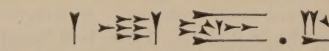
 , dikta-su aduk ; *his soldiers I slew.*—Obel. 115, 129.

 .—Syl. 339.

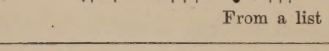
The above extract from the syllabary proves the value of *dáku*, the monogram being frequently used for *tiduki*, "warrior," "soldier." See Sard. ii. 41. Obel. 115, 129, 187.

In the following *dáki* appears to be a verbal form :—

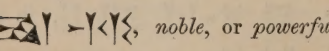
 , kipáni sa kirib Muzur upakidu abu [at] banú-a ana dáki ḥabáte ; *the chiefs whom in Egypt the father begetting me had appointed, to quell criminals.*—Assur b.p. i. 58.

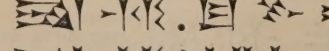
¶  .—Syl. 267.

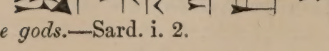
Shows the pronunciation of the monogram.

¶  .—62 II. 7 *d.*

From a list of weights and measures.

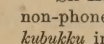
¶  , *noble*, or *powerful ruler.*—R.

 .—36 II. 56 *c.*

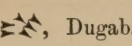
 , it-ik malik ili ; *noble ruler, king of the gods.*—Sard. i. 2.

DG , it-ik rapsu ; *chief powerful* [*of wide-spread influence*].—Sard. i. 5.

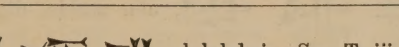
Sir H. Rawlinson has given the above meaning as probable ; the word is, no doubt, non-phonetic. It is used in the extracts given as epithets of Ninib ; the explanation *kubukku* in Sh. 36 explains nothing.

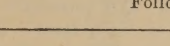
DGB  , Dugab.—Tig. jun. 23.

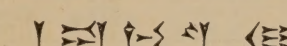
A king of Ṣape, routed by Tiglath Pileser.

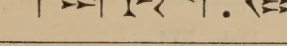
DGD  , dakdakṣi.—Sen. T. iii. 35.

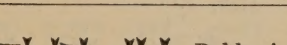
Follows *guḫli*, "pearls"? probably an epithet.

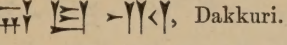
¶  .—Syl. 150.

DGK  , Dakkuri. *gen. Dakkuru.*

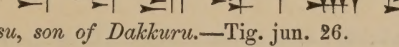
 , Balaṣu tur Dakkuri ; *Balasu, son of Dakkuru.*—Tig. jun. 26.

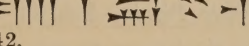
 , Bit Dakkurri ; *a country in Chaldæa.*—Esar ii. 42.

 , Bit Dakkuri.—Botta 145, 9 = 21.

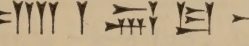
 , Bit Dakuri.—Botta 16ter 83.

See under *Balaṣu*, p. 100, where I have entered all I know of this petty chief.

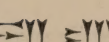
DGL  .—Syl. 515.

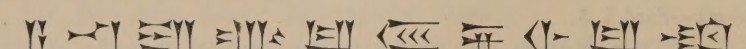
¶  , dagil ; *trusting, relying, confiding.* See Verbs.

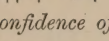
, erani sa Subarte dagil pan Asur bil-ya izbatu ; *the cities of Subartu which trusted in Assur, my lord, they seized.*—Tig. iii. 1.

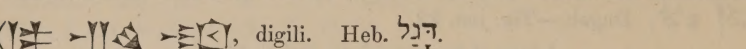
 , itti dagil pan Asur bil-ya amnu-sunuti ; *wtth those trusting in Assur my lord I counted them.*—Tig. iv. 30.

The form occurs in Sarg. 26 (see p. 216), and in Assur b.p. i. 78.

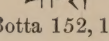
DGL  , dagalu; *confidence.*

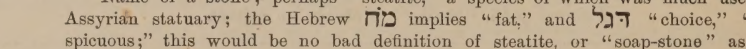
 , ana dagalu kissat(?) nisi lule usmallā; *for the confidence of all men the staircases(?) I covered.*—E.I.H. ix. 31. Doubtful.

¶  , digili. Heb. דְּגַל.

 , abn muḫḫu digili.—Botta 152, 10 = 142.

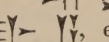
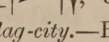
Name of a stone; perhaps "steatite," a species of which was much used for Assyrian statuary; the Hebrew מֹחַ implies "fat," and דגל "choice," "conspicuous;" this would be no bad definition of steatite, or "soap-stone" as it is generally called.

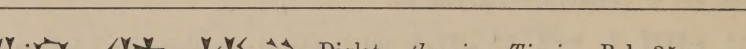
¶  , duglati; *bearing a flag.* Heb. דֶּגֶל

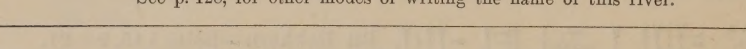
 , er Dur-Yakin er duglati-su rabá; *the city Dur-Yakin, his great flag-city.*—Botta 37, 32.

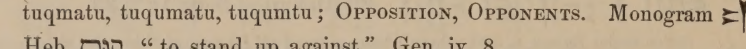
DGM , Diglat; *the river Tigris.*—Beh. 35.

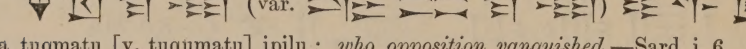
See p. 128, for other modes of writing the name of this river.

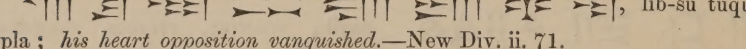
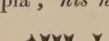
¶  , tuqmatu, tuqumatu, tuqumtu; Opposition, Opponents. Monogram  . Heb. קוּם, "to stand up against," Gen. iv. 8.

 , sa tuqmatu [v. tuqumatu] ipilu; *who opposition vanquished.*—Sard. i. 6.

 , lib-su tuqumta upla; *his heart opposition vanquished.*—New Div. ii. 71.

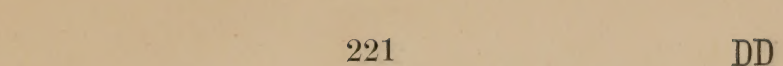
 , parallel passage; Sard. i. 51.

 , sa pan matti miṭharis ana epis tuqmati tebúni; *who to the countries violently to make opposition had come.*—Sen. T. v. 44.

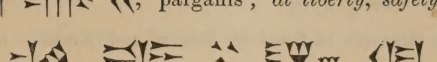
 , la adir tuqmate; *not sparing opponents.*—Sarg. 25. Cf. Sard. i. 20; var.  .

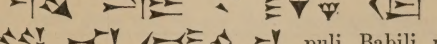
See also Sard. i. 2, 35; iii. 131.

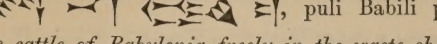
DGN , parganis ; *at liberty, safely.* Heb. פָּרַק, "to liberate."

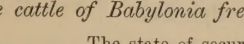
 , puli Babili parganis ina zeri [zinnā] irabbiz ; *the cattle of Babylonia freely in the waste shall lie down.*

The state of security indicated in this extract from an astronomical [astrological] tablet would take place on the 14th day of the moon, whenever the sun and moon should be visible together.—Sir H. C. Rawlinson.

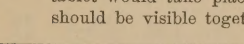
DGQ  .—29 II. 63 *c.*

 „ 64 *c.*

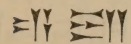
 „ 65 *c.*

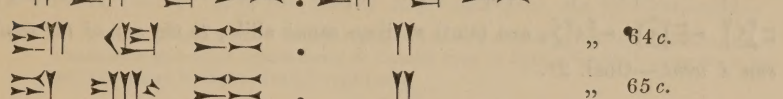
DGR  , Dagara.—Sard. ii. 31, 58.

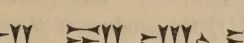
A city of Zamua, south-east of the Tigris.

¶  , tamgura-ni ; *she hath favoured me.*—Sard. i. 38.

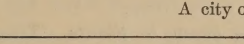
See *magar* ; verbs.

DGT  , tamgiti ; *splendour.* Heb. נְגַהּ.

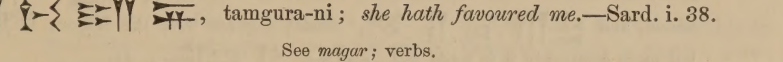
 , ili va istarat asibbuti Assur-ki ina tamgiti va martagne ituru ; *the gods and goddesses inhabiting Assyria in splendour and judgment are sitting.*—Botta 154, 8 = 176. Doubtful.

DD  , Dadí—Sh. Ph. ii. 37.

A chief of Ḥubuskia in Nairi, tributary to Shamas-Phul.

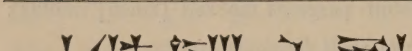
¶  , adda ; *Father.* See p. 208.

Adda must also denote some stage or platform around a large hall for supporting statuary. See Heb. עוּד, "to surround," and עָדַד, "raising," "supporting."

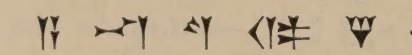
 , sa . . . ina adda . . . kilatan kirib-sa ulmad ; *which . . . on the raised platform of the hall, within it I erected.*—Esar v. 54.

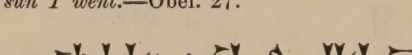
DD , dudu ; *to go rapidly.* See p. 208.

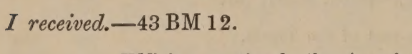
Though clearly Accadian, this root is found in Hebrew and Arabic. See Isaiah xxxviii. 15 ; Ps. xlii. 4.

¶  .—Syl. 292.

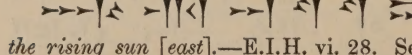
¶ , *the Sea.* See , tamti.

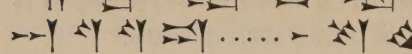
 , ana tamti sa dime samsi allik ; *to the sea of the setting sun I went.*—Obel. 27.

 , kai naḫiri binut tamti amḫar ; *tusks of the narwhal (?) the produce of the sea, I received.*—43 BM 12.

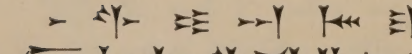
Uddi is exceptional; the Assyrian value may be *tamatu* or *tihamtu.* This is sometimes written with unmistakeable letters, as  , *tihamti*, and , *tamâte*, cognate with the Hebrew תְּהוֹם ; but more commonly it is made , &c.

¶ , Rising [of the sun]. Pronounced *azu.* See p. 22.

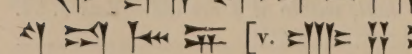
 , palri shams azu [uddu] ; *ford of the rising sun* [*east*].—E.I.H. vi. 28. See p. 100.

 , nahr libbi al kanik palga shams uddu .... astehe ; *the water of .... the river of the rising sun* [*east*] ... *I brought back.*—Rich i. 12.

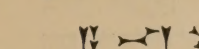
¶ We find this word used like a verb in the following cases, in which there are variants explaining the value:—

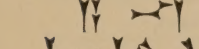
 , in pí ili rabi sarruti biluti kissuti uddu-a.—Sard. i. 31.

The variant here is *uza-a.* I translate doubtfully "in the face of the great gods to royalty, power, supremacy, I was raised" [my rising ?].

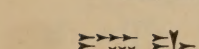


DD , simáte annáte in pí ili rabi uddui-ni [v. uzani] ana simti-a kinis ukinu ; *these aspirations to the face of the great gods have gone up, on my fate steadfastly they have determined.*—Sard. i. 37.

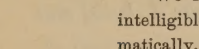
 , ana sade Etini eli ; *to the mountains of Etini I went up.*—Sard. ii. 64.

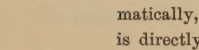
 , anaku Assurbanipal .... aẓu libbi Assur-aḫ-addon ; *I Assurbanipal, coming out of the body of Esarhaddon*, i.e. *son of Esarhaddon.*

From a broken slab of Assurbanipal, apparently detailing the defeat of Teumman, Tammaritu, and other descendants of Urtaki, king of Elam ; but the inscription is too much damaged to allow of much confidence.

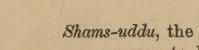
 , nis rabi nis sugi er ana suzub napsati-sunu [zi-sunu] ana gab-ya udduni ; *the great men and the multitudes of the city for the saving of their lives to me came out.*—Sard. i. 80.

We have *uddani* in New Div. i. 12, but the passage is too much damaged to be intelligible. All the quotations given above, however difficult to analyse grammatically, show the meaning of to be "rising" or "going out." This is directly stated in the following extracts :—

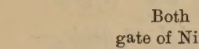
 .—Syl. 83.

 .—62 II. 52 *b*.

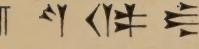
Shams-uddu, the "rising-sun," is used for "the east ;" and in the following line *uddu* alone appears to be used in the same sense :—

 , in diḫi babi rabi sa uddu sa Nineveh.—Esar ii. 3.

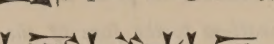
Both translators, Dr. Oppert and Mr. Talbot, read "opposite the great eastern gate of Nineveh." I should prefer "the gate of the ascent," if it be in accordance with the locality.—I do not know the meaning of the following extract :—

 .—36 II. 12 *a*.

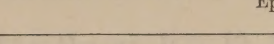
¶ , uddium ; *the rising*, substantive.

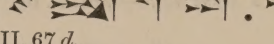
 , elinite sa Aḫarri u uddiū shamsi ..... lu aslula ; *the upper (parts) of Phœnicia and of the rising of the sun [the east] ..... I plundered.*—New Div. ii. 6.

DD , parid ; *expanding, opening.* Heb. פָּרַד.

 , parid uzni ; *opening the ears.*—43 BM 3.

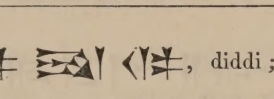
Epithet of Sardanapalus.

¶  , tarbitu ; *growth, increase.*—9 II. 67 *d.*

¶  .—50 II. 16 *b.*

This may denote "further sea," or "sea in front," *i.e.*, eastern sea or lake.

DDD , diddi ; *strong.*

 , kí ṭaim el ma zihpi diddi abni ma erá kirib-su astappaka ; *by the command of the god ma? a strong storehouse I built, and materials in it I accumulated.*—41 BM 29 = Sen. B. iv. 24.

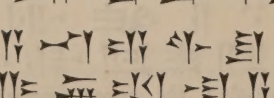
Cf. Neb. Yun. 71, a passage almost identical, but with instead of *diddi*; this must necessarily be *diṭi;* in the Nebi Yunus inscription the dubious *ma* after is omitted. There can hardly be a doubt of the meaning of *diddi*, which is probably a loan-word; in the Persian Behistun we have *dida* a strong place, and the two words may have had the same source.

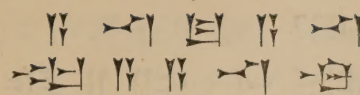
DDZ , attuzer. See Verbs.

, pagri-sunu ḫarẓab sanaqu attūzir ; *their bodies bound and chained I set aside.*—New Div. ii. 100.

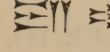
See , in p. 221, for the sound of *zer* attributed to .

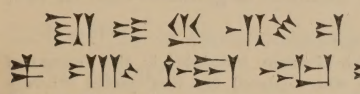
DDK , uddakku, uddakā.

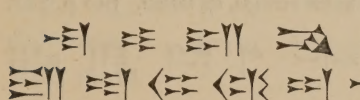
 , ana episu Bit-Saggaṭu uddakā uṣallá sar ili bil bili ; *to the building of Bit-Saggaṭu I proceeded, and supplicated the king of gods and lord of lords.*—E.I.H. iii. 34.

DDK  , anaku ana Marduk bili-ya kainak la baṭlak sa eli-sa dábu uddakku; *I to Marduk my lord, steadfast and unfailing, who to it was well disposed, proceeded.*—Neb. Bab. i. 22.

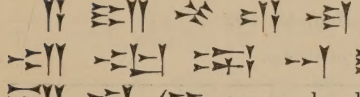
I have supposed this word to be what Dr. Hincks called the permansive verb.

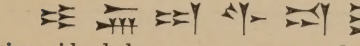
DDM  , dadmi, dadme; *mankind, people.*—R.

 , sa idinnā ḫaruṭi [iz-sapa] isarti ana paqadā kal dadmi; *who giveth the sceptre of justice to preside over all mankind.*—E.I.H. iv. 20.

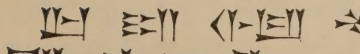
 , la irammu lib ina kal dadmi ul abná atmanu biluti.—E.I.H. viii. 21.

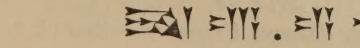
This is part of a long sentence, implying that Nebuchadnezzar had not done so much in any other city as in Babylon. I do not see my way through it.

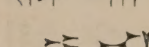
 , aramu ela alan-ka eli er-ka Babel-ki ina kala dadmi; *I have lifted up thy power over thy city Babylon before all men.*—E.I.H. ix. 55.

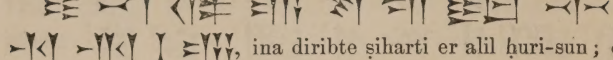
 , iṣappidu dadme urru u musu; *they mourned the people day and night.*

From a mutilated slab of Assurbanipal, l. 31; the sentence is unconnected both at the beginning and end, but the large restored decagon of Assurbanipal now copying will probably help us to understand its import.

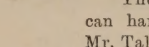
 , urra va musa l'imahí dadmi-su; *day and night may she deteriorate his people.*—2 Mich. ii. 23.

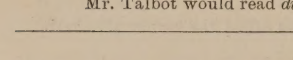
DDN  .—36 II. 55 *c*.

DDN  , diribte; *Stakes.* Heb. דַּרְבָּן.

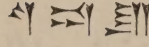
 , ina diribte ṣiharti er alil ḫuri-sun; *on stakes throughout the city I raised their bodies.*—Sen. T. iii. 3.

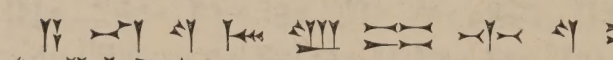
The construction is unusual, and the reading *alil* is doubtful, but the meaning can hardly be mistaken. The last characters are damaged on the stone, and Mr. Talbot would read *dimtu*; comparing Sard. ii. 19. See the note on *atur* in p. 60.

¶  , dudinate; *lovely gems.*—Mr. Talbot, from Heb. דּוֹד.

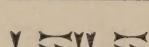
 , dudinate sa gab-sa.—Slab K, 162, col. i. l. 25; ii. 42.

From a slab lithographed by the British Museum, translated in the Journal of the R. Soc. Lit., June 1865, by Mr. Talbot, who rendered the line quoted "lovely gems of her eyebrows," but see *gab* in p. 159; we have *dudinate as gab-ya* in l. 26.

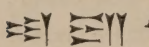
DDṢ  , uddut-sun [udduṣun]; *their risings*, or *issues.* See p. 221.

 .—Oppert's Botta, l. 188.

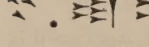
Dr. Oppert reads this *ana yomi ruquti ṣit-sun littasgar*, and translates "qu'il garde leurs entrées jusqu'aux jours les plus reculées." I would rather say, "may he close their egress to remote days."

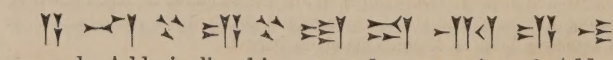
DDR  , Dadarsu.—Beh. 49, 50.

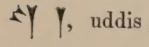
Name of an Armenian officer of Darius.

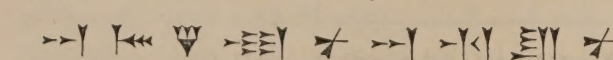
¶  , Addaru; *Adar, the twelfth month.* Heb. אֲדָר.

See list of months in p. 50.

¶  , Adduri; *province (?) of Armenia.*

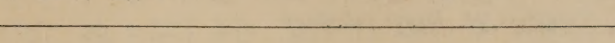
 , ana sade Adduri eli arki-su; *to the mountains of Adduri I ascended after him.*—New Div. ii. 49.

DDS  , uddis; *I restored.* See נָטַשׁ.

 , ili satunu anḫut-sunu [anḫuṣunu] uddis; *those gods, their damages I repaired.*—Esar iii. 9.

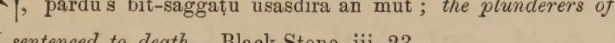
DDS , Addavas. See *Adavas*, p. 21.

¶ .


pardu's bit-saggaṭu usasdira an mut ; *the plunderers of the great temples I sentenced to death.*—Black Stone, iii. 23.

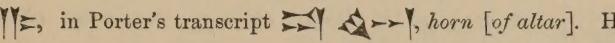
This is Mr. Talbot's reading; I do not concur in it, but cannot propose anything better; the stone is too much damaged to allow of a certainty.

DH , in Porter's transcript , *horn* [*of altar*]. Heb. הֶדֶה, "to project."

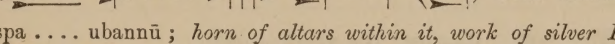

duhu basami kirbi-su pitik kaṣpa .... ubannū ; *horn of altars within it, work of silver I made.*—E.I.H. iii. 57.

Possible; I have written *basam* as the sound of , from 36 II. 2*b*, where is given as the Assyrian equivalent. See בְּשָׂמִים, "aromata," in Exod. xxx. 23.

DHA , Duha ; *a forest tribe.*


mati Duha asibut ḥarsani sa diḫi Tabal ; *the Duha inhabiting the forests which are over against Tabal.*—Esar ii. 11.

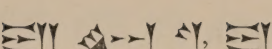
DHB , dihbina ; *golden?* Chal. דְּהַב.

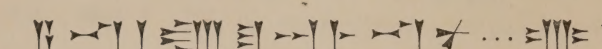

er Nagitu er Nagitu-dihbina ; *the city of Nagitu, the city of Nagitu-dihbina.*—Sen. T. iv. 27, and Neb. Yun. 20.

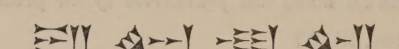
Named among other cities of Elam.

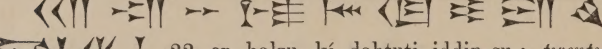
DHM , Id'amara.—Botta 145, 15 = 27.

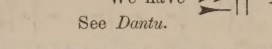
Name of a Sabæan who brought tribute to Sargina.

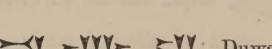
DHT 
dahtu, *s.* dahtuti, *pl.* GIFTS ; *bribes?*


ana Umman-menanu .... usebilu's dahtū ; *to Umman-menanu .... he sent it as a gift.*—Sen. T. v. 22.

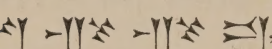

dahtu imḫar sununti ; *the gifts he received them.*—Sen. T. v. 28.

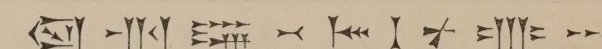

22 er ḫalṣu kí dahtuti iddin-su ; *twenty-two city-castles as gifts he gave him.*—Botta 146, 3 = 39.

We have as a variant to  in Sard. ii. 53. See *Dantu.*

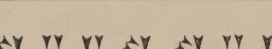
DZ 
Duwazu ; *the fourth month.*

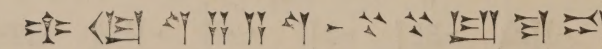
The Jewish Tammuz, nearly our June. See p. 50.

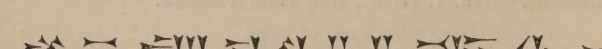
DZZ 
tamzizis ; *victoriously?*


kimri pagri-sunu upallisa tamzizis ; *all their bodies I rolled down victoriously.*—Sen. T. v. 69.

From an imaginary תָּמַז, "to be victorious." See Fürst, but I have no confidence in the sense suggested. Perhaps the Syriac תּוּז, "to dance," may be thought a more likely analogy.

DZT 
parzátu ; *Falsehood.*

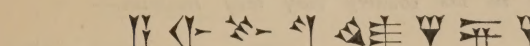

arki parzátu in mati lu madu imidu ; *then falsehood in the lands everywhere (?) increased.*—Beh. 14.

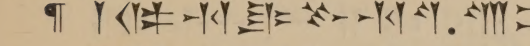

gabbi umma parzátā-sina ; *all thus their falsehood.*—Beh. 100.

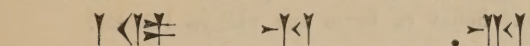
The last line is all that remains of a passage recommending the reader not to imagine the statements made were false. I do not think the root *paraz* is found in any document older than the Persian epoch.

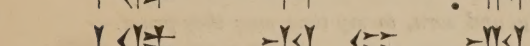
DḪ , diḫi; *near*, or *facing*.

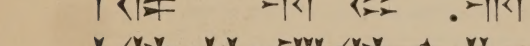
, in diḫi bab rabi sa uddu sa Ninua-ki; *near* [or *in front of*] *the great gate of the ascent of Nineveh.*—Esar ii. 3. See *Uddu*, p. 222.

 , asibut ḫarsani sa diḫi Tabal; *the inhabitants of forests near Tabal.*—Esar ii. 12.

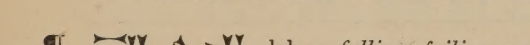
¶  .—43 II. 24*a*.

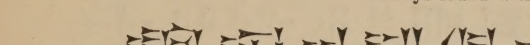
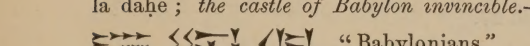
 „ 23*c*.

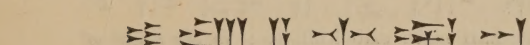
 „ 24*c*.

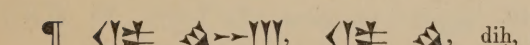
 „ 25*c*.

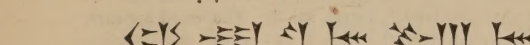
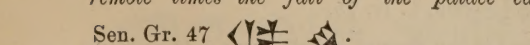
These extracts are not so much equivalents as weather fore-casts.—Sir H. C. Rawlinson.

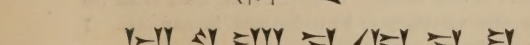
¶  , daḫe; *falling, failing*, or *conquerable*. Heb. דּוּחַ, Arab. دَاحَ. Always found with a negative.

 , dur Babel-ki la daḫe; *the castle of Babylon invincible.*—E.I.H. vi. 23. See viii. 44, with  , "Babylonians."

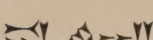
 , itáti Babel-ki niṣis la dahe; *walls of Babel with flag unfailing.*—E.I.H. vi. 27. Doubtful.

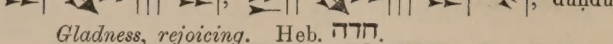
¶  , diḫ, *const.* diḫi, *pl.* *Fall*, or *falling*. Heb. דִּחְיִ.

 , ultu yommi ruquti [sut] diḫ bitrab ibahu; *from remote times the fall of the palace came.*—38 BM 13. In the parallel Sen. Gr. 47  .

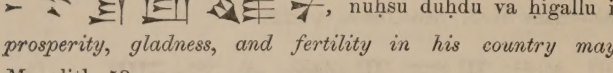
 , ipparsid ma kima surani diḫi dur-su izbat; *he fled and like falling princes (?) betook himself to his fortress.*—Botta 151, 24 = 132.

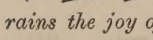
I am not satisfied with either of these translations.

DḪD  , duḫdu, *sing.* daḫdute, *pl.* *Gladness, rejoicing.* Heb. חֶדְוָה.

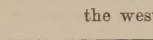
 , nuḫsu duḫdu va ḫigallu in mat-su l'ukinnu; *prosperity, gladness, and fertility in his country may they establish.*—Monolith 53.

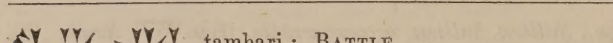
See the rare copulative conjunction; it occurs again in l. 61.

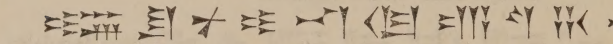
 , zúni daḫdute sanat nuḫse va barre ana pali-ya l'isruku; *rains the joy of the years, prosperity, and corn, to my time may they grant.*—Tig. viii. 27.

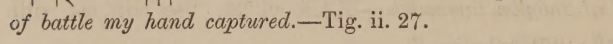
DḪN  , Diḫnunu.—New Div. i. 29; ii. 14, 31.

Mentioned with Ḥaṣam; both provinces traversed immediately after crossing to the west bank of the Tigris.

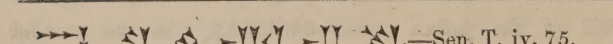
DḪR  , tamḫari; Battle.

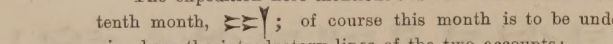
 , sar-sunu ina kirib tamḫari qati iksud; *their king in midst of battle my hand captured.*—Tig. ii. 27.

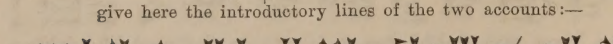
 , ina gapal tamḫari suatu ezib killit-ṣu; *in the midst of that fight he forsook his tents (?).*—Sen. Gr. 7.

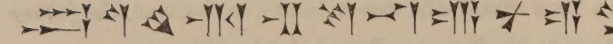
 , irnintu tamḫari-ya; *the rejoicing of my battles.*—Tig. viii. 40.

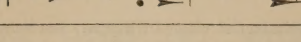
I pronounce *tamḫari* from *maḫar*, which seems to have had originally the meaning of "coming before," "meeting face to face." Or *taḫari* may be suggested by the Heb. תִּתָּחֲרֶה, "thou shalt contend," Jerem. xii. 5. The word appears, I think, always in the genitive case; see Obel. 11. Tig. ii. 79; iv. 95. Sen. T. i. 22; vi. 9, &c.

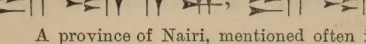
 .—Sen. T. iv. 75.

The expedition here mentioned is also narrated in Nebi Yunus, l. 43, under the tenth month,  ; of course this month is to be understood in our text. I give here the introductory lines of the two accounts:—

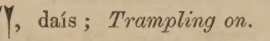
 .

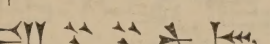
 .

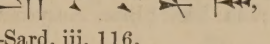
DIM  .—25 II. 15*a*.

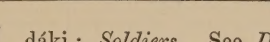
DIN  , Dayáni, Dayeni.

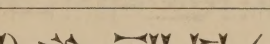
A province of Nairi, mentioned often in the early inscriptions. See Tig. iv. 82; v. 22. Obel. 43. 13BM 3, 4. New Div. ii. 46, 47.

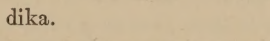
DIS  , daís; *Trampling on.* Heb. דוּשׁ.

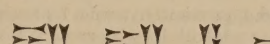
 , daís mati nakiri; *trampling on the lands of rebels.*—Sard. iii. 116.

Cf. Sard. i. 15, where we have  , *daís kullat nakiri*, "trampling on all rebels." I think it likely that we should read in both cases; it is so in Sh. Pul. i. 35, a parallel passage, where the hieratic character will not admit of ambiguity. See *Dayasti*, p. 212.

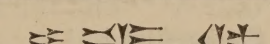
DK  , dáki; *Soldiers.* See *Dak*, p. 218.

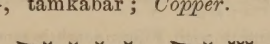
 .—27 II. 17*a*.

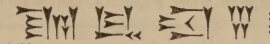
¶  , dika.

 , ... bat daráti dika-sunu baṭluti ukin.—Black Stone iv. 27.

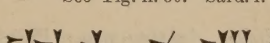
The first letter of this is very doubtful. See the note under *Baṭluti*, in p. 76.

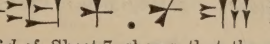
¶  .—Syl. 723.

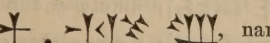
DKB  , tamkabar; *Copper.*

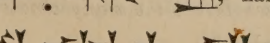
 , 3 susi ruqqi eri 5 nirmak tamkabar ... assá; *three sosses* (180) *plates of iron, five trays of copper ... I took away.*—Tig. ii. 30.

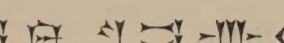
See Tig. ii. 50. Sard. i. 83, 84, &c.

 .—7 II. 27*d*.

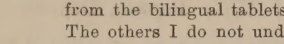
Line 26*d* of Sheet 7 shows that the value of here is *nun*, and it may, therefore, be assumed that  signifies "copper," whatever its sound may be.

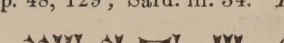
 , namru; *shining.*—24 II. 48*a*.

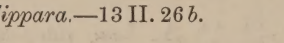
 .—Syl. 112.

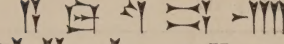
DKB  , *The Euphrates.*—Beh. 36. Neb. Bab. ii. 14.

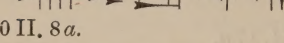
Without the determinative this is the city of Sippara; see Sen. T. i. 38. Sarg. 4. Botta 144, 5 = 5; 152, 2 = 134. Nab. Brok. Cyl. iii. 27. The first of the following extracts from the bilingual tablets gives us *Puratta*, "Euphrates;" the second, *Sipar*, Sippara. The others I do not understand:—

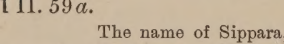
 .—50 II. 8*b*. See pp. 48, 129; Sard. iii. 34. *Purattu* in Assyrian column.

 , Kar Tamkibrat-ki ta, Accadian; Ina kari Ṣipar, Assyrian; *in the fort of Sippara.*—13 II. 26*b*.

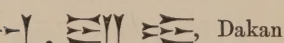
 .—48 II. 47*a*.

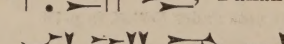
 .—51 II. 26*a*.

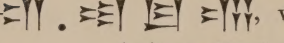
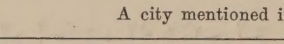
 .—50 II. 8*a*.

 .—51 II. 59*a*.

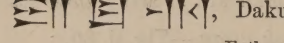
The name of Sippara, if read phonetically, would be *tamkibrat*, certainly allied to *tamkabar*, "copper," which is explained by *ṣiparru* in No. 112 of the syllabary, copied above.

DKN  , Dakan; *Name of a god; "Dagon?"*

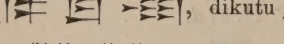
 , naram Anū u Dakan; *the chosen of Anu and Dakan.*—Sard. i. 11.

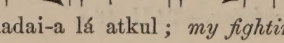
¶  , var.  , Adkun.—Sard. i. 71.

A city mentioned in connection with Nipur, south-east of Babylon.

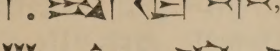
DKR  , Dakuri; *Dakuru.*—15 BM 28.

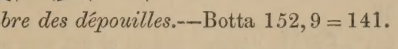
Father of Adinu. See *Dakkuri*, p. 219.

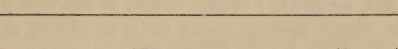
DKT  , dikutu; *Soldiers; fighting-men.* Pl. of *Dik*; p. 218.

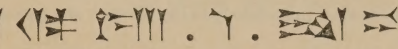
 , dikutu pan rukubi mahte u zabmadai-a lá atkul; *my fighting-men before the many chariots and my army I did not consider.*—Sard. ii. 51. Doubtful.

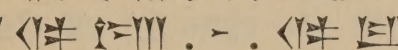
DKT , bit itkiti; *the chamber of spoils.*—Opp.

 , usallima uruḫ bit itkiti; *je parcourus le chemin de la chambre des dépouilles.*—Botta 152, 9 = 141.

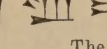
DL  .—Syl. 292. *Dil.*

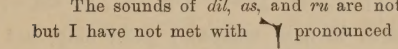
 „ 429. *Dil.*

 „ 427. *As.*

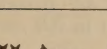
 „ 428. *Rú.*

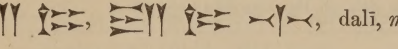
The sounds of *dil*, *as*, and *ru* are not unfrequently found associated with , but I have not met with pronounced *dil.*

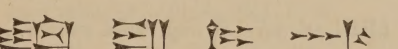
¶  , dala.

 , dala banáti-su kaspì uzain.—E.I.H. iii. 112.

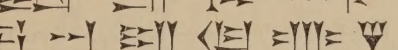
See a desperate guess under *banáti*, in p. 112. I have nothing better now; possibly *dalabanát* may be a plural from *dalaban*, some ornamental gargoyle, from דָּלַף, "to drop" [rain]; see Eccles. x. 18.

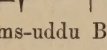
¶  , dalī, *m.* dalīti, *f.* *Long, high, tall.* طَالَ.

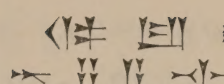
 , dur dalī palri shams-uddu Babel-ki usaṣḫir; *a high wall* (*about*) *the ford of the rising sun of Babylon I built round.*—E.I.H. vi. 28.

 , dur dalī ina tig-su sadanis abnū; *a high wall on its side* [*close to it*] *like a mountain I built.*—E.I.H. vi. 33.

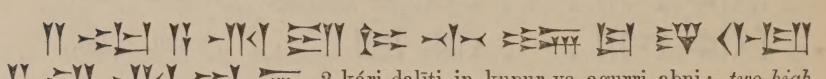
See also Neb. Gr. i. 49; ii. 5.

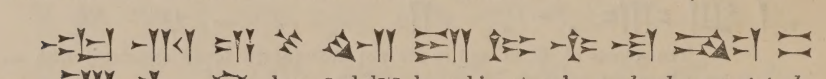
 , kiṣá dalī in kupri va agurri usaṣḫir-sa; *a high enclosing wall in cement and brick I built round.*—Mylitta, l. 13. Oppert's Exp. Més. p. 295.

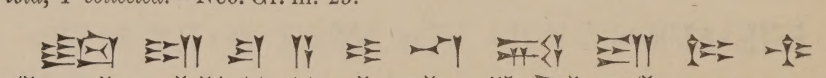
 , sarru dalī; *high king.*—Hamm. 2.

DL  , dilúti dalī luligu tarzáti tamkabar va ḥarḥari tamkabar usepis.—42 BM 38.

The parallel Sen. Bit. iv. 31, has , "large," instead of *dalī*, thus proving the value. The meaning may be "large buckets, strong bowls of copper, and fire-places (?) of copper I ordered to be made," preparatory to the erection of a palace.

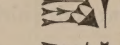
 , 2 kári dalīti in kupur va agurri abni; *two high embankments in cement and brick I built.*—E.I.H. v. 2. Cf. v. 28; viii. 49.

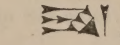
 , karesī dalītī la nebi astapak; *poles long, not to be told, I collected.*—Neb. Gr. iii. 25.

 , dur rabá ina abni dalītī sitik mati rabi epus; *a great wall with large stones, gatherings from large countries, I made.*—E.I.H. ix. 24.

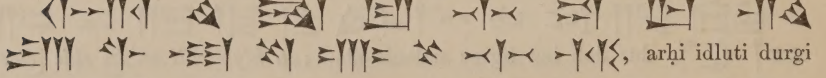
Dr. Hincks renders this "new," probably from the Syriac ܚܕܬܐ, "recent;" but I think "high," "tall," "long," must be obvious. Castell whimsically compares the English "tall." I have assumed *dalīt* as the feminine form of *dalī*, though I do not remember any other instance. I have transliterated always ī in this case, but the pronunciation was, no doubt, *dalu*, in the masculine singular.

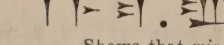
(I)DL , idlu; *a Warrior;* idluti, *pl. adj. Strong, hard, stubborn.*

 , idlu bumalu; *warrior mighty.*—Sen. T. i. 6.

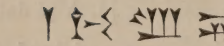
 , idlu gardu; *warrior victorious.*—Tig. ii. 85; vi. 55.

We have *dannu* as a variant in both cases.

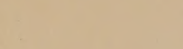
 , arḥi idluti durgi tapitute usetik; *stubborn paths, furrowed roads I passed.*—Tig. iv. 56.

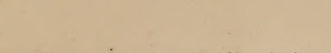
 .—Syl. 119.

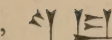
Shows that *miz* or *mis* was one of the sounds of , and "warrior" a value.

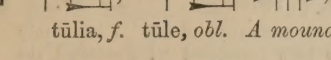
 .—Syl. 173.

Idlu has been rendered "just," from the Semitic *adal;* but I think the word is Accadian, and that we might look for a Turanian source. The primitive meaning seems to be "noble," and if *Attila* be a Hunnish name, the connection may be admitted; even the German *edel* might be allied, as we have some Germanic roots in Accadian, though the resemblance is probably fortuitous.

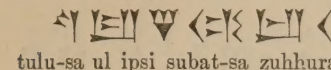
(U)DL  , tūlu, *m.* tūlia, *f.* tūle, *obl. A mound; the mass* or *body of a building.* Heb. תֵּל.

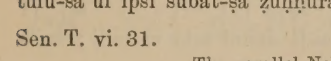
 , tulu-sa ul ipsi subat-ṣa ẓuḫḫurat; *its mass existed not, its site was small.*—Sen. T. vi. 31.

The parallel Neb. Yun. 57 has  .

 , ẓir tule sátu ḫalḫullat libbi-ya hekal [bit rab] .... usepis; *upon that mound, the longing of my heart a palace .... I made.*—Sen. T. vi. 41. Neb. Yun. 63.

There is clearly some confusion between , *nik*, and , *ḫul*, in the word which I read *ḫalḫullat*, "great desire;" see Heb. יחל.

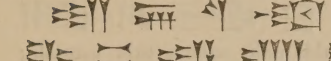
 , eli tule suatū hekali [bit-rabi] rabbáti ana musab biluti-ya abtani; *upon that mound large palaces for the seat of my power I built.*—Esar v. 28.

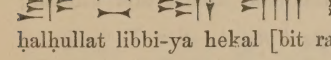
 , ḫamiluḫḫi va tulia kalla-sa enaḫu; *its .... and all its mass were decayed.*—Brok. Obel. ii. 2.

occurs in lines 4 and 27; I have not found this in any other inscription. It appears to be merely a form of *tulu*.

¶ , tūlí.

Apparently a plural form of the same, but used adverbially.

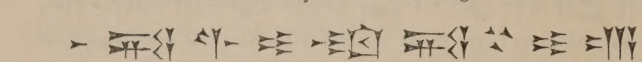
 , siṭir sumi-ya 160 tipki tulí kirib-su alṭur; *the writing of my name, a hundred and sixty tipki high, within it I wrote.*—Sen. Gr. 54.

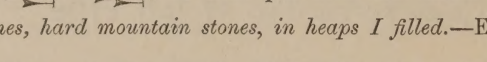
 , arkanu susqú tulí kabiti uplā.—Sen. Gr. 55.

I do not understand this; *susqú* should be from the root *saqa*, "to drink," and may mean "irrigation," "water-supply," brought largely from the river mentioned in the preceding sentence. Mr. Talbot would render it "sculpture," or "imagery."

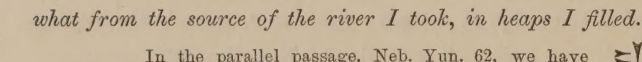
(U)DL , tūlá, *adv. In heaps.* See *Palká*, p. 99.

I have made this an adverb, but it may be an accusative of *tūlu*. I have only found it in the phrase *tulá usmalli*, which has been translated "I completed the mound." I do not object to this reading.

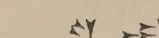
 , in abni píli abni sadi danni tulá usmalli; *with polished stones, hard mountain stones, in heaps I filled.*—Esar v. 10.

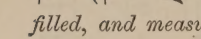
 , sa ultu valdi nahr azbata tulá usmalli; *what from the source of the river I took, in heaps I filled.*—Sen. T. vi. 39.

In the parallel passage, Neb. Yun. 62, we have instead of *valdi nahr;* I do not clearly understand it.

 , tulá umalli ma amsuḫ mesiḫta: *in heaps I filled, and measured the measure.*—Sen. Gr. 52.

I think all these forms of *tūlu* are from the same root, but I am quite unable to discover their grammatical relations.

¶  , or .... occurs in Sard. iii. 62, 68, 74, and 75, as an article of tribute. I have not seen the word elsewhere.

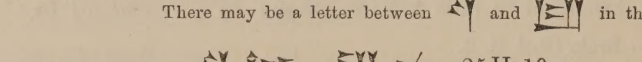
 .—Syl. 274.

There may be a letter between and in the third column.

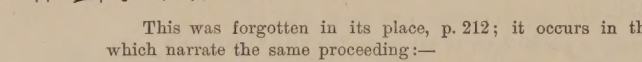
.—25 II. 19 *a*.

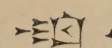
¶ , *name of a river?*

This was forgotten in its place, p. 212; it occurs in the following passages, which narrate the same proceeding:—

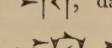
 , abni sadi danni itti nahr akṣi ma alib ultu máme uselā; *with hard mountain stones the river I dammed, and earth from the waters I raised.*—Sen. Gr. 50.

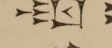
Itti is here placed after its governed noun. I have never seen such a construction elsewhere.

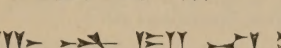
 , nahr itti abni píli rabi dunnunis akṣi; *the river with fine large stones strongly I dammed.*—38 BM 16.

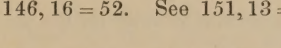
DLḪ  , daliḫtu; *Disturbance.* Heb. דְּלָח

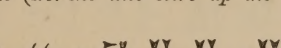
, dalḫu; *a disturber*, mas.

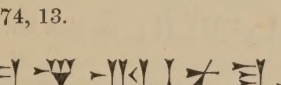
 , daliḫat; *a disturber*, fem.

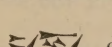
 , diliḫ; *disturbances.*

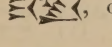
 , utaqqina daliḫtu mat-ṣu; *I brought into order the disturbance of his land.*—Botta 146, 16 = 52. See 151, 13 = 121.

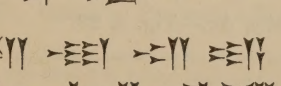
 , daliḥat tamáte; *troubler of the seas* (i.e. *she who stirs up the seas*).—1 Beltis 4. Epithet of Beltis.

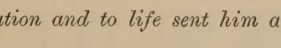
 , Mannai dalḫu utaqqin; *the land of Van (?) the turbulent I reduced to order.*—Botta 74, 13.

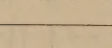
 , kisurri-sunu masuti sa in diliḫ mati ibbilu usatgila panu-ssun; *their waste grounds which in the troubles of the country had been spoiled, I gave up to them.*—Botta 152, 4 = 136.

DLL  , dalil, *participle. Submissive.* Heb. דָּלַל

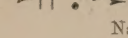
 , dalali, *obl. Humiliation, indigence.*

 , istu er-ya Asur dalil ili rabiti ana dalali ana napisti uvassar-su; *from my city of Assur I, submissive to the great gods, to humiliation and to life sent him away.*—Tig. v. 27, 28.

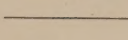
¶  .—Syl. 282.

¶  , dalal.

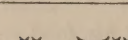
This appears to be the Accadian equivalent of *napal*, "to fall." I have no authority recorded.

DLL  , Adlila.—Sard. ii. 84.

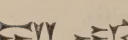
Name of a city of Zamua which had been destroyed by Sibir, king of Kardunias; Sardanapalus captured and rebuilt it, calling it Dur-Assur. See l. 86.

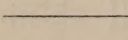
DLN  , dalani, *pl. Buckets.* Heb. דְּלִי.

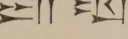
Vessels of gold brought to Shalmaneser as tribute, from Jehu, king of Israel, and from Marduk-aḫi of Ṣuḫa.—Nimrud Obelisk, Epigraphs 2 and 4.

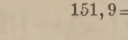
¶  , Dalain.—Bavian, l. 10.

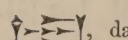
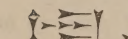
One of the towns from which Sennacherib brought water for the use of the people of Nineveh. See p. 34.

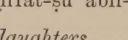
DLP  ; see *Daliḫat*, p. 237.

DLT  , Daltá.—Botta 74, 6.

A king of Illipi, usually written  ; see Botta 147, 10=70; 151, 9=117.

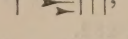
DM  , dam; A Wife, Woman, Accad. *Ḫirat* in Assyrian.


ḫirat-ṣu abli-su [tur] abnati-su [tur-sal] .... aslulā; *his wife, his sons, his daughters .... I carried off.*—Botta 151, 7=115.  in 150, 9=105.

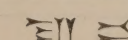

ḫirati-su abli nabnit libbi-su illat-su [illaṣu]; *his women, his children the produce of his loins, his family*, &c.—Tig. ii. 28.

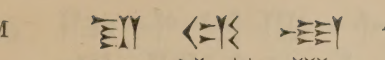
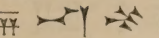
¶ .—Syl. 163.

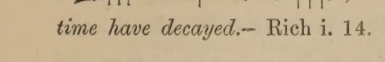
.—Syl. 540.

¶  , yom; Day. See p. 211.

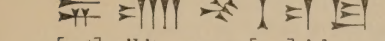
Some additional examples:—

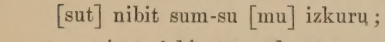

sa ištu yom záte kanása lá idú; *who from gone times obedience knew not.*—Tig. iii. 74.

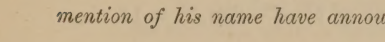
DM  , sa ultū yom rekutū innamú ; *which from remote time have decayed.*– Rich i. 14.  in Birs i. 31.

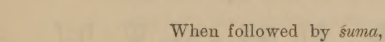
 , sa Assur u Sin .. ultu yommi ruquti [sut] nibit sum-su [mu] izkurų ; *who Assur and Sin . . . from times remote the mention of his name have announced.*—Assur b.p. i. 3.

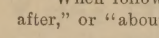
When followed by *šuma*, the meaning appears to be merely "then," or "soon after," or "about the time," &c. :—

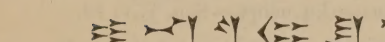
 , ina yommi suma.—Tig. v. 82 ; vii. 60.

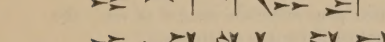
 , *idem.*—Sen. T. iv. 79.

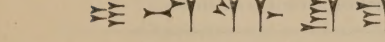
 , *idem.*—Esar iv. 49.

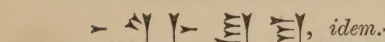
 , *idem.*—No. 6, N. R. 27, 28.

The Persian text has nothing to represent this expression ; it may, therefore, be looked upon as merely introductory, almost expletive. The Median (?) copy has  in both cases.

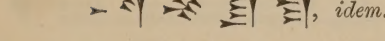
 .—25 II. 23*a*. *Urru.*

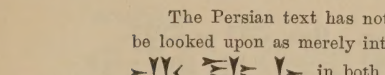
 .—25 II. 24*a*. *Immu.*

Examples of the phonetic *immu* and *imma*, as indicated in the last extract, will be found in p. 211. *Urru* and *urra* of the preceding line occur in Botta 42, 60 ; 2 Mich. ii. 23 ; unpublished slab of Assurbanipal, l. 31. *Urru* is more common than *immu*, but in the great majority of instances we have the Accadian  , &c.

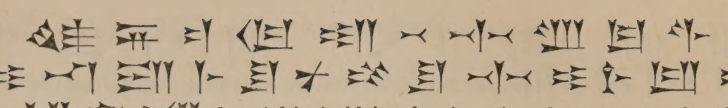
¶  , tammu ; *Paragon.*—Tig. i. 36, 40. Heb. תָּמַם.

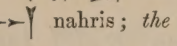
I have never seen this word used except in the two passages cited above ; in the first it is joined with *ziru*, "exalted ;" in the second with *nizabdu*, "endowed," or "gifted." Both are epithets of Tiglath Pileser.

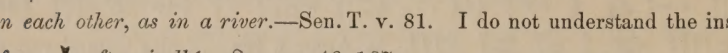
¶  , damu, *n.* dami, *obl.* *Blood.* Heb. דָּם.

 , sa rukub taḥazi-ya ṣapinat salgi va ẓini damu va parsu ritmu [kumasarus] ; *which my war-chariot, the sweeper-away of snow and frost, blood and dung mingled . . . . . .*—Sen. T. v. 83.

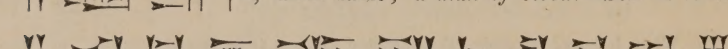
Right as far as "frost ;" the nouns which follow in the nominative case may begin a new phrase, which, however, I do not understand.

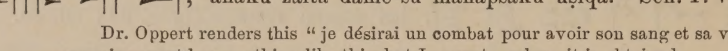
DM  , ḥarnizki ẓimidti rukupi-ya ina dame-sunu gabsuti isallú nahris; *the horses yoked to my chariot in their copious blood trampled on each other, as in a river.*—Sen. T. v. 81. I do not understand the insertion of after *isallú*. See pp. 46, 167.

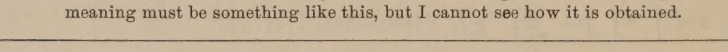
 , amir dame; *a man of blood.*—Sen. T. v. 11.

 , anaku zaltā dame-su manapsaku uṣiqa.—Sen. T. v. 13.

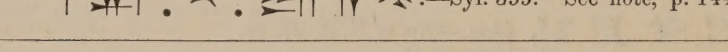
Dr. Oppert renders this "je désirai un combat pour avoir son sang et sa vie;" the meaning must be something like this, but I cannot see how it is obtained.

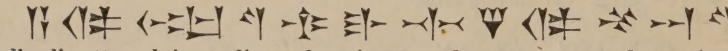
¶  .—Syl. 355. See note, p. 144.

¶  , dimu, dime; *Setting.* Heb. יוֹם or דֶּמֶם.

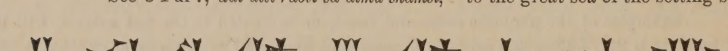
 , adi eli uttī rabti sa dimu shamsi; *over the great sea of the setting sun.*—1 Pul 13.

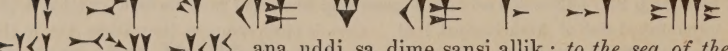
See 3 Pul 7, *adi uttī rabti sa dimu shamsi*, "to the great sea of the setting sun."

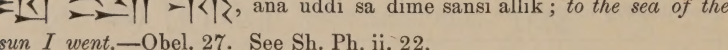
 , ana uddi sa dime sansi allik; *to the sea of the setting sun I went.*—Obel. 27. See Sh. Ph. ii. 22.

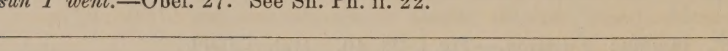
DMG  .—48 II. 33 *a*. *Damugu.*

For this Proto-Chaldæan name of the moon-god, and of some other gods, see Sir H. Rawlinson, Journ. R.A.S. 1864, p. 232.

¶  , damki.—No. 15, D 3. No. 6, N.R. 2.. No. 13, E 3. No. 11, F 6.

 , damki gabbi.—No. 3, H 2.

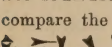
 , dunqu.—No. 17, C 4.

 , gabbi nuḥsu.—No. 5, O 6.

I have entered here the several translations of the Persian *siyati* from the Babylonian versions of the Achæmenian inscriptions. All these translations, except one, may be referred to the root DMQ, and that one (No. 5, O 6) signifies "benefit," "well-being." Spiegel, in his Glossary of the Old Persian [cuneiform], renders *siyati*

DMG

by *Wohlbefinden, Annehmlichkeit*, having much the same meaning, and compares the Persian شاد, "gladness." We have the Hebrew root תמך, "to uphold," "to support," of nearly the same meaning as the Assyrian DMQ, which occurs in the forms *udammiq* and *mudammiq*; see E.I.H. iii. 62, where it is accompanied by the adverb *azmis*, "strongly." *Damqátu*, from the same root, is generally a word appropriated to the temples of the gods, and rendered by "holy place," or "shrine." See Sir H. Rawlinson, in Journ. R.A.S. 1864, pp. 236 and 240. I would, therefore, render the root by "blessing," "benefit," "good fortune," "excellence," "dignity," "power," or words of like import.

The Accadian equivalent is , which is usually read *damiq* or *dumqu*. See 18 II. 44 *a*, where it occurs twice as the equivalent of ; and compare the parallel passages in Nab. Br. Cyl. i. 17, and iii. 50, where the first has  , the second . The Accad , *saḫ*, and , *suḫ*, also correspond with the Assyrian *damiq*, and are allied to the old Persian سخ, *suḫ*, "auspicious." See note in Journ. R.A.S. 1864, p. 242. This root occurs chiefly in the later inscriptions, which will account for the frequent substitution of *g* and *k* for *q*.

¶ , dumuk, *c.* dumku, *n.* *Favour, good fortune, excellence.*

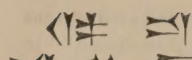
, ḫurazi va kaspi dumuk nimmatri-sunu assá; *gold and silver, the choice of their valuables (?) I took away.*—Tig. ii. 32.

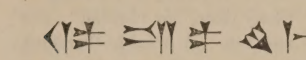
, in ḫiṣad libbi-ya lamaṣṣu iluti-su rabte in dumuk abn sade va ḫurazi ḫusé lu ubanni; *in the piety of my heart, a sacred bull to his great godship, with the choice of marble and pure gold I made.*—Sard. ii. 133. See p. 10.

, kima dumku-ka bilu sa tustebbiru gimir-sun; *as thy favour, lord, which thou hast accorded to the whole of them.*—E.I.H. i. 66.

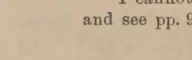
, maḫar Marduk .... ipsetú-a sumgiri kibi dumkú-a; *the presence of Marduk .... my work may it favour, and brighten my good fortune.*—Birs ii. 28.

, temiq ikribi-ya l'isme'u; *favourably my prayers may they hear.*—Tig. viii. 26.

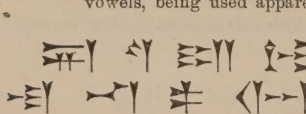
DMG  , dispam ḫisibtī sizbi dumuk-sa amnū.—Neb. Gr. i. 20.

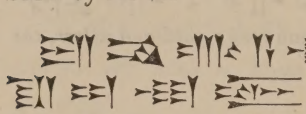
 , dispa ḫisibtī sizbā hul-sa amnū.—Neb. Gr. ii. 33.

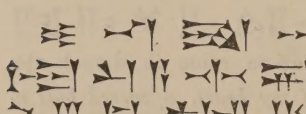
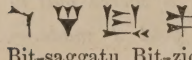
I cannot read these lines, which appear to be parallel. Compare also iii. 13, and see pp. 92, 114.

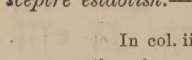
¶  , Damqatu, damqati; *Holy place, shrine.*

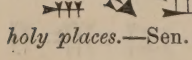
There is much variety of spelling here; *g* and *q*, as well as long and short vowels, being used apparently without discrimination.

 , Bit-utra damgatú-a la naparká l'izkuru maḫar-ka; *Bit-utra, my holy place, uninterrupted may it announce thy presence.*—Senk. Cyl. ii. 24.

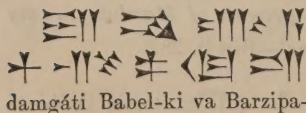
 , damgátú-a l'issakna sabṭu-kka; *my holy place may thy sceptre sustain.*—Neb. Bab. ii. 26. See Nab. Brok. Cyl. i. 17, 20.

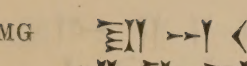
 , &c.,  , ina id Ṣin abi [ad] alidi-ka damqáti Bit-saggaṭu Bit-zida, &c., l'issakin sabṭu-kka; *with the power of the moon-god, the father begetting thee, the holy shrines of Bit Saggatu, Bit-zida, &c., may thy sceptre establish.*—Nab. Brok. Cyl. i. 17.

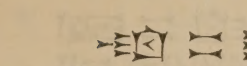
In col. iii. l. 50,  takes the place of *damqáti*, the passages being otherwise parallel.

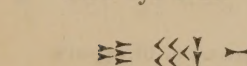
 , ṣaḫiru damqáti; *frequenter of holy places.*—Sen. Gr. 3. Sen. T. i. 6.

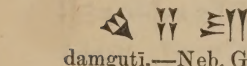
See also Nab. Bab. i. 17. Nerig. i. 3.

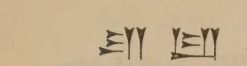
 , damgáti Babel-ki va Barzipa-kí isteni'u kainā; *the holy places of Babylon and Borsippa may they be restored durably.*—E.I.H. ii. 15.

DMG  , sa Marduk bilu rabu ana damgáti er-su Babel-ki ibbu-su; *whom Marduk the great lord, for the welfare* [*holy places?*] *of his city Babylon, hath called* (*him*).—E.I.H. vii. 3.

 , libit gati-ya damgátī ḫadis napliṣ; *the work of my hands, the holy places, joyfully do thou favour.*—Senk. Cyl. ii. 16.

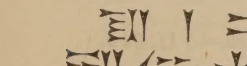
 , idannáti-sunu damgátī akiṣunu rabtī.—Neb. Gr. iii. 7. Quite unintelligible. See pp. 31, 119.

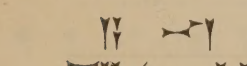
 , ḫiza zuluḫe damgutī.—Neb. Gr. i. 17.

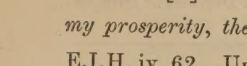
 , zuluḫe dammatī.—Neb. Gr. iii. 11.

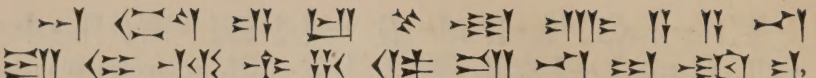
I am not sure that these belong to the same root; they follow similar passages, and have probably the same meaning.

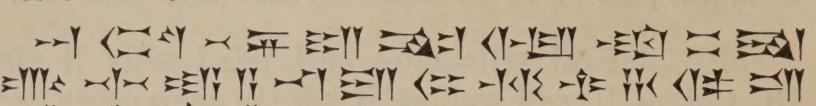
¶ Damiqti:—*Power, good fortune, dignity.*

 , sa Ambariṣṣi malik-sunu damiqte Sargina imsu; *whose king Ambarissi* [lit. *who Ambarissi their king*] *the power* [*fortunate star*] *of Sargina disregarded.*—Sarg. 23.

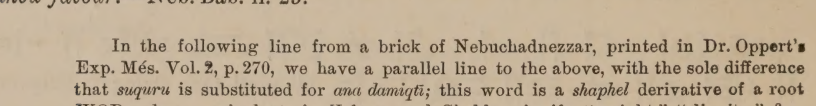
 , ana Sin nas zaddu damiqti-ya bit ẓalim [tī] Anna bit-ṣu .... namris epus; *to the moon-god, the upholder of my prosperity, the image-house of Anna, his house, ... brilliantly I made.*—E.I.H. iv. 62. Uncertain.

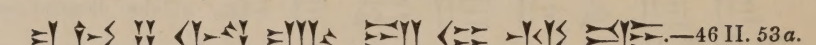
 , ana bit Anna lamaṣa-sa damiqtī utir; *to the house of Anna its sacred figures for dignity I restored.*—Neb. Gr. ii. 55. Uncertain.

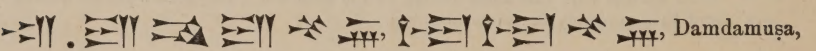
DMG 
Marduk ipsetú-a ana damiqtī ḫadis napliṣ; *Marduk my works for good fortune happily do thou favour.*—Birs ii. 18.


Marduk bilu rabú libit gati-ya ana damiqtī ḫadis napliṣ; *Marduk great lord, the work of my hands for good fortune happily do thou favour.*—Neb. Bab. ii. 25.

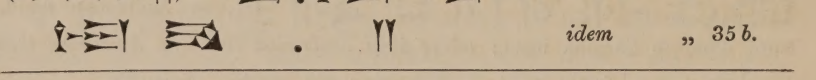
In the following line from a brick of Nebuchadnezzar, printed in Dr. Oppert's Exp. Més. Vol. 2, p. 270, we have a parallel line to the above, with the sole difference that *suquru* is substituted for *ana damiqtī*; this word is a *shaphel* derivative of a root WQR, whose equivalents in Hebrew and Chaldee signify "weight," "dignity," &c., corroborating the value already obtained for *damiqti*:—


Marduk bilu rabú libit gati-ya suquru ḫadis napliṣ.—Brick, l. 5.

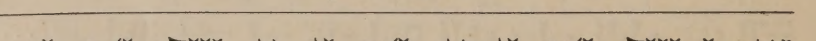

—46 II. 53*a*.

DMD 
Damdamuṣa, Damdammuṣa.—Sard. i. 103, 110; iii. 105.

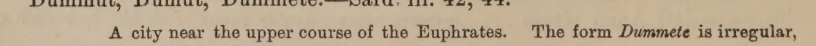
A city on the road to the sources of the Supnat, not far from the present Diarbekir.

DMK 
damkaru.—7 II. 34*b*.

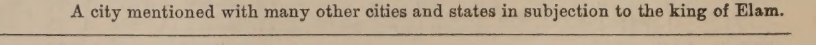
idem „ 35*b*.

DMM 
Dimamai.—Sh. Ph. iii. 55.

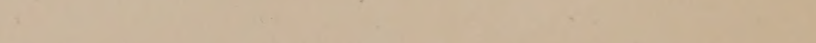
A province of Nairi.

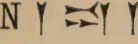
¶ 
Dummut, Dumut, Dummete.—Sard. iii. 42, 44.

A city near the upper course of the Euphrates. The form *Dummete* is irregular, but it is so written in the copies brought home.

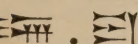
¶ 
Dummuqu.—Sen. T. v. 33.

A city mentioned with many other cities and states in subjection to the king of Elam.

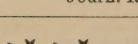
¶ 
dammatī; see p. 243.

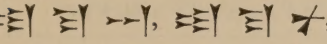
DMN  , Dumiel.—Sen. T. iv. 61.

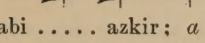
A personal name, forming part of the name of a city of Elam, Dintu sa Dumiel, which is mentioned with thirty-three others captured and burned by Sennacherib, in his seventh campaign. Two other cities, with Dintu as a component part, are included among them. See *Dintu*, p. 260.

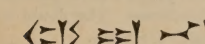
¶  , Damunu.—Sarg. 12. Botta 36, 26. Sen. T. i. 43; v. 38. Tig. jun. 7.

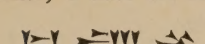
A Babylonian tribe on the outskirts of the desert, the Temanites; Job ii. 11. See Journ. R.A.S. 1864, p. 238, note.

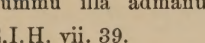
¶  , adman, *c.* admanu, *n.* *A temple.*

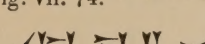
 , adman ili rabi ..... azkir; *a temple of the great gods .... I constructed.*—Sarg. 39. Botta 37, 45; 42, 62.

 , ul abná admanu biluti; *I have not built a temple of sovereignty.*—E.I.H. viii. 23.

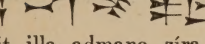
 , kummu illā admanū sarruti; *an edifice noble, temple of my royalty.*—E.I.H. vii. 39.

 , epas admani-sunu iqbú-ni; *the building of their temple they have commanded me.*—Tig. vii. 74.

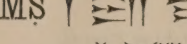
 , kima anaku bit illa admana ṣíra ana musab Anū .... akbudu; *as I a stately house, a lofty temple for the seat of Anu ... have elaborated.*—Tig. viii. 17. See vii. 50.

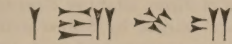
¶  , *Shalmaneser, king of Assyria.*—Obel. 15. New Div. i. 5. Sh. Ph. i. 34, 51. Monolith, l. 1 *b*.

The identity of *Dimanu* and *Salman* may be inferred from No. 185 of the Syllabary, where is shown to have the sound of , *ṣilim*. The two forms of *Dimanubar* and *Dimanuris* were at first thought to be used for distinguishing the different monarchs who bore the name of Shalmaneser; but both names were certainly used for the same king, and we find Shamas Phul, in l. 34, using the first and more common form in naming his father, and the less usual form in l. 51. By a singular oversight of the stone-cutter, the is omitted on the lately found Monolith of Shalmaneser.

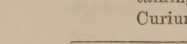
¶  , Kar-Shalmaneser.—N. Div. ii. 34.

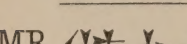
Name given to Tel-Barṣip by Shalmaneser, on making it his chief city.

DMṢ  , Damaṣu; *king of Kuri, in Cyprus.*

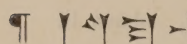
 , Damúṣi; *king of Amtiḫadasti, in Cyprus.*

These names are found in an additional bit of Esar Haddon's inscription, containing the Cypriote kings, Sh. 48. The first-named city, in l. 11, is certainly Curium; the second, in l. 12, may be Ammochostus [Arsinoe], or perhaps Amathus.

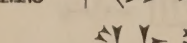
DMQ  , Damqáti. See *Damgáti*, p. 242.

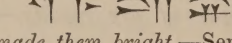
DMR  , Dimir; *an Accadian god.*

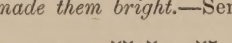
A corruption of *Dingir;* see p. 249, and Journ. R.A.S. 1864, p. 193.

¶  , Tammaritu.—Unpublished slab of Assurbanipal, l. 20.

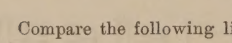
A son of *Urtaki*, king of Elam. The name looks like a merely orthographic variety of the *Tamritu*, son of *Teumman*, found in an inscription published by Dr. Hincks, in p. 34 of his "Polyphony;" but, so far as I can judge from a mutilated inscription, ill-copied, Tammaritu was the nephew of *Teumman*. The doubt will be cleared up when we have the complete copy of Assurbanipal's Decagon.

DMS  , yommis; *like the day.*

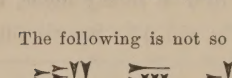
 , yommis usnammir; *like the day I made them bright.*—Sen. B. iv. 8 = 39 BM 28.

 , isreti ili rabi yommis unammir; *the avenues of the great gods like the day were bright.*—E.I.H. vii. 8.

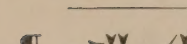
Compare the following line:—

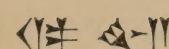
 , unammera kima yomme; *I made them brilliant as the day.*—Esar iv. 48.

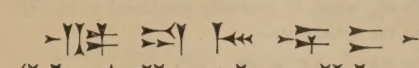
The following is not so clear:—

 , ṣir gimir ummanáti nakiri sinuti zirbis yommis alṣá kima Yav izgum; *over all the soldiers, rebels, haters, like a flood, like the day I....as Yav pours.*—Sen. T. v. 62.

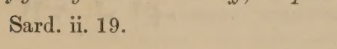
I have given the meaning of all the words I know here, but not satisfactorily. Mr. Talbot's version is, "Then I *rushed?* against all that army of enemies and heretics, and I hurled thunder on them like Yem." Dr. Oppert's, "Je me ruai comme le feu dévorant sur toutes ces armées rebelles, comme le dieu Ao l'inondateur."

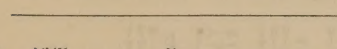
¶  , Dimasqi.—1 Pul 21; see p. 217.

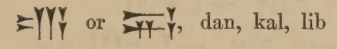
DMT  , dimtu; *Pile, trophy.*

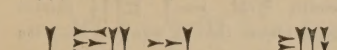

qaqqadi [ris-du] muqtabli-sunu unikiṣ dimtu in ris er-sunu arẓip; *the heads of their fighting-men I cut off, a pile in the highest part of their city I built.*—Sard. ii. 19.

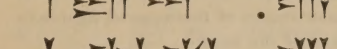
D(A)N or , dan, kal, lib [rib].

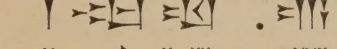

.—Syl. 551. *Dan.*


„ „ 552. *Kal.*


„ „ 553. *Lib* [*rib*].


„ „ 554. *Gurus.*


„ 172. *Kala.*


„ 173. *Gurus.*

Variants: = .—Sard. i. 25. *Din.*

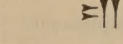
= .—Sard. ii. 98. *Lab.*

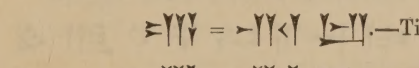
= .—Tig. vi. 92. *Rib.*

= .—Sard. ii. 33. *Ribi.*

= .—Sard. ii. 19, 23. „

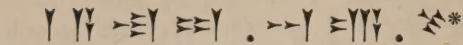
= .—Tig. ii. 85; vi. 55. *Idlu*, "Warrior."

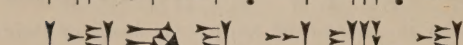
In this last case there is no doubt that is a substantive, and we should read  , *idlu gardu*, "victorious warrior."


nahr Purrat in idli-sa? in elippi ṣu-gapse lú ebir; *the Euphrates in a difficult part of it, in ships of hardened skin I crossed.*—Sard. iii. 64. See p. 168.

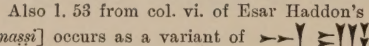
This is, of course, a guess, but not improbable; *idlu* interchanges with , and signifies "difficult;" and examples of its use in this sense are given in p. 234. Or we might read *dan*, a "defence," a part strengthened, by stakes or otherwise, as a rampart against an enemy. See pp. 252, 253.

¶ With the determinative , the meaning is "a sacred figure," usually read "lion;" it is often accompanied by , which is generally considered to signify the bull. See the following lines from the syllabary:—

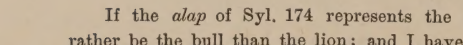
 .—Syl. 174.

 „ 175.

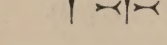
Also l. 53 from col. vi. of Esar Haddon's inscription, where [*lamaṣṣi*] occurs as a variant of :—



If the *alap* of Syl. 174 represents the Semitic אלף, should rather be the bull than the lion; and I have no evidence that it was not so. See Journ. R.A.S. 1864, p. 240, where Sir H. Rawlinson speaks of these sacred figures in reference to their symbolical import, as guardians of the empire.

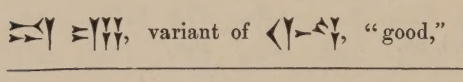
D(I)N  .—Syl. 158.

See 2 Beltis 8, and note near foot of p. 97.

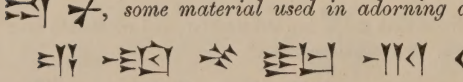
¶ Din, *m.* dinat, *f.* *Law.* See Dr. Hincks's Grammar, Nouns, sect. 34; where he also gives dán, *judge* or *lawgiver*, from דין. I have only found  , in Beḥ. 9, and No. 6, N.R. 11. See *infrà*.

D(U)N , variant of , "good," "propitious," in Esar vi. 53.

¶ , monogram of verb "to go," with phonetic complement.

 , sa in ḥazzi sarrani abi-a nis sa Ṣuḥi ana Assur la illikuni; *when in the time of the kings my fathers, men of Ṣuḥu had not gone to Assyria.*—Sard. i. 100.

DN , *some material used in adorning a palace.*

 , eli musarri ḥurazi .... epiri [isi] dunu-sun addi; *on the plates of gold ... the earth their ... I placed.*—Botta 152, 16 = 160.

Very doubtful, and scarcely intelligible.

¶ , Idni.—Tig. iii. 41, 59.

Name of a province in the mountainous country of Kharia, ravaged by Tiglath Pileser.

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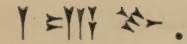
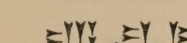
* Incorrectly printed in the Syllabary.—See 17 II. 4*a*.

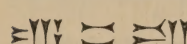
DNB  .—Syl. 762.

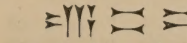
Probably *ribbu*, "great."

 , libbaku; *I am great.*—Sard. i. 33.

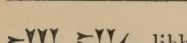
¶ .—Sen. T. iii. 45, 33; v. 8, 41.

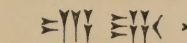
The tribe to which Suzub of Babylonia belonged. Mr. Talbot reads it "Chalybœan;" Dr. Oppert, "la tribu de Kalkak." The name is quite unknown to me.

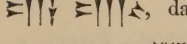
¶  , libbisani; *garments.* Heb. לְבֻשׁ.

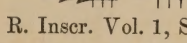
 , libbisani ṭabi lubulti birme va kukum; *garments fine, clothing of wool and linen.*—Botta 132, 7. Uncertain. See p. 122.

This sheet is much damaged, but is ingeniously completed by Dr. Oppert, with the aid of Sheets 100 and 101, and some others. This portion forms the conclusion of his large Khorsabad Inscription, in Journ. Asiatique, 1863, from l. 181.

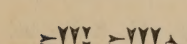
¶  , libbis; *in heart*, or perhaps *courageously.*

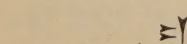
 , libbis annadir; *in heart I was confident* (from נָדַר); *or* annaṭir, *I was supported* (from נָטַר). Botta 146, 4 = 40.

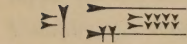
DNG  , danga *or* kalga; *strong.* Accadian. See p. 156.

 , sar danga [dannu]; *great king.*—Hammurabi, in R. Inscr. Vol. 1, Sheet 4, XV. No. 1, l. 15, and No. 2, l. 3.

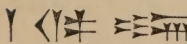
See M. Ménant, Hammourabi, Paris, 1863, p. 3.

 , equiv. .—13 II. 32*b*. See also 17 II. 45 and 50*a*.

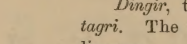
 .—36 II. 57*c*.

 , gusura danna.—15 II. 14*a*.

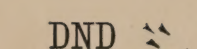
This may be "strong beam," or "strong bridge." See p. 200.

¶  .—Syl. 755.

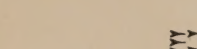
Dingir, the Accad name of a god. Compare the Turkish *tengri* and Mongol *tagri*. The value of *gir*, attributed to the third letter, is proved by the following line:—

 .—Syl. 164.

See the note printed in p. 188, under *Gir*.

DND  , Kaldu, *n.* Kaldi, *obl.* *Chaldœa.*

See Sen. Gr. 12. Sard. iii. 24. Tig. jun. 15, 74. Obel. 83. Esar ii. 43, &c.

 , Kaldudu.—Botta 37, 30; 145,6 = 18.

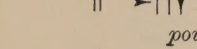
I have sometimes thought this a plural form, but, on the other hand, we have it in Tig. jun. 14, with determinative ; and see p. 208.

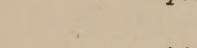
¶ .

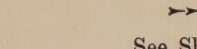
, nahr Mie Kalkal; *the river Mie-kalkal.*—1 Mich. i. 3.

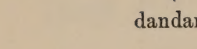
The name of this river is doubtful. Dr. Oppert reads *Mi-kaldan*, and supposes it to be the *Gyndès*, now called *Diala*, not far from which the stone was found. Mr. Talbot reads Ami-kalkal, and translates it by the Tigris.

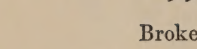
¶ , dandannu, *n.* dandanni, *obl.* *Very powerful.*

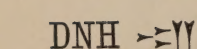
 , el dandannu; *the god most mighty.*—Obel. 10. See Sh. Ph. i. 20.

 , an Ninib gisri dandanni; *to Ninib, hero most mighty.*—Sard. i. 1.

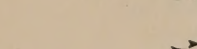
 , *to Nergal most mighty.*—Assur b.p. Broken Slab, l. 10.

DNḪ  , Kalḫu, *n.* Kalḫi, *obl.* Kalḫa, *ac.* *Calah, the modern Nimrud.*

 , er Kalḫu maḫrá .... an issute abni; *the former city Calah .... anew I built.*—St. 14. See Sard. ii. 131.

 , ta er Kalḫi attuzir; *from the city Calah I departed.*—Sard. iii. 1.

See Obel. 147, 159, 175. Sard. i. 9. 11 Pul 7, &c.

 , Nergal Yav va ili asibut Kalḫa; *Nergal, Yav, and gods inhabiting Calah.*—34 BM 19.

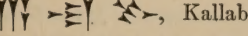
DNṬ , Danṭuri [Labturi, Kalṭuri].—Sard. ii. 13, 98, 102; iii. 110.

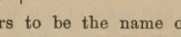
Son of *Ṭubuṣu* of *Nirdun*.

DNL , Kallabu.—Sard. ii. 70, 72.

Appears to be the name of a tribe near the province of *Zamua*. Dr. Oppert translates "un homme *kallab*."

¶ , sallima; *from the verb* Salam.

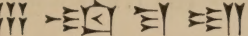
 , sallima ṣindi-su; *may his grasp* [*power*] *be complete.*—Haram Inscription, l, 6. Oppert's Exp. Més. Vol. 2, p. 333.

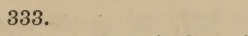
I do not know the form of *sallima;* it looks like a participle. For the power of *sal* attributed to , cf. Sen. T. i. 13, and Sen. B. i. 3, where we find and  , *salam shamsi*, in passages otherwise exactly parallel.

DNM , Sard. ii. 2, 112; , Sard. iii. 2; *I went away.*

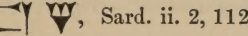
These forms are found as variants from the regular . I do not understand how they are produced.

¶ , salme, *g. Setting* (*sun, &c.*); *Peace.* Heb. שלם.

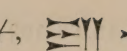
 , ultu ..... uttī sa salme sansi adi Muzri; *from the sea of the setting sun to Muzur.*—Tig. jun. 4.

 , ana sarrani abi-ya [ad] rakbu-sun la ispuru ana sa'al salme-sun; *to the kings my fathers they had not sent their messengers* [*riders*] *to ask for their peace.*—Botta 151, 3 = 111.

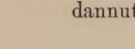
¶ , batuli; *young men.*

 , nis batuli-sunu sal batulate-sunu ana maklute asrup; *their young men and their young women all together I burned.*—N. Div. i. 17.

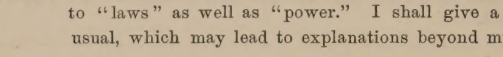
The last letter is damaged; the word must certainly mean "young men."

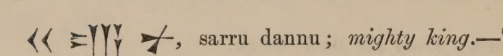
DNN  , dannu, *n.* danni, *g.* danna, *a.* danni, *pl.* dannute, *m.* dannate, *f. obl.* *Strong, mighty, powerful.*

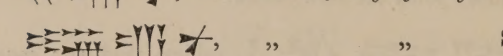
I do not know any trustworthy Semitic analogy; דָּן has been referred to as signifying a ruler as well as a lawgiver, and some of the derivatives must refer to "laws" as well as "power." I shall give a larger number of examples than usual, which may lead to explanations beyond my finding out:—

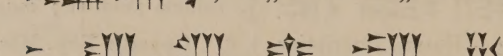
 , sarru dannu; *mighty king.*—Tig. iv. 40.

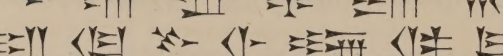
, „ „ Sen. T. i. 1.

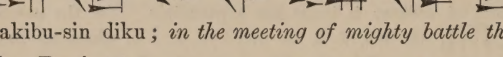
 , in qitrub taḫazi danni rakibu-sin diku; *in the meeting of mighty battle their charioteers were slain.*—Sen. T. vi. 10.

 , tib taḫazi-ya danna eduru; *my vehement shock of battle they avoided.*—Tig. v. 36.

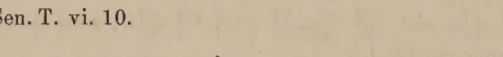
 , dur dannū ina kupri va agurri sadanis usaṣḫir; *the strong wall in brick and cement of mountain-height I carried round.*—E.I.H. ix. 19.

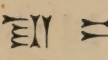
 , ana durani-sunu danni [v. dannute] va ummanati-sunu ma'di ittaglu; *to their strong forts and their numerous soldiers they trusted.*—Sard. i. 114.

 , 55 erani danni .... aksud; *fifty-five strong cities .... I took.*—Botta 146, 7 = 43.

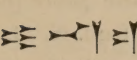
 , Aḫuni tur Adini ta pan galli-ya dannute ippar; *Aḫuni, the son of Adinu, from before my strong servants fled.*—Obel. 36.

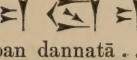
See also Tig. i. 50; ii. 70; iv. 65. Sen. T. ii. 20, 41, &c.

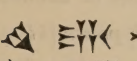
 , durani-sunu dannute abul aggur; *their strong forts I threw down, I destroyed.*—Sard. ii. 2.

DNN  , sa istu ḫaẓẓi abi-ya [ad] ina sanate [mu] dannáte umdasera; *which from the times of my fathers during many years had been abandoned.*—Tig. vi. 90.

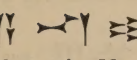
"Strong years" is quaint, but intelligible—"a mighty long time."

 , ina iz-ban ya dannate ... napista-sunu usaqti; *with my powerful arrows .... their lives I destroyed.*—Tig. vi. 65.

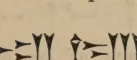
 , iz-ban dannatā .... ina kappi-ya [su] azbat; *powerful arrows in my hands I took.*—Sen. T. v. 58.

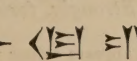
 , ḫipisti epiri [isi] dunut-sun [dunuṣun] addi ma lita-sun ukinna; *their large layers of earth(?) I laid down and their arches I placed.*—Botta 152, 16 = 160.

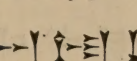
Sir H. Rawlinson reads *gubta* for *lita*. I do not remember his authority, but have no doubt of it. Wood-work was placed over the *lita*.

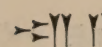
¶  , dannat, *c.* dannati, *obl.* dannuti; *defence, strength; dimensions(?).*

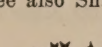
After some hesitation I have classed these words together, as they seem to have precisely the same meaning.

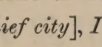
 , er Ilinzas ana er sarruti va dannat nage suatu aẓbat; *the city Ilinzas for the royal city and for the protection of that province I took.*—Sen. T. ii. 24. Sen. Gr. 33.

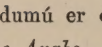
 , in kirib sade dannat-sunu [dannaṣunu] iskunu; *in the midst of mountains their defence they placed.*—Sard. i. 50.

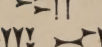
 , Ninib bil abari sa supar-su dannut-su; *Ninib, lord of mighty deeds, to whom is beauty and might.*—Oppert Harem Inscription, l. 1. Exp. Més. p. 333. Doubtful.

DNN  , er ana dannuti-sunu lu iskunu; *the city to their defence they adapted.*—Tig. ii. 5. See also Sh. Ph. ii. 50.

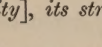
 , er Serise er dannuti-sunu aksud; *the city Serise, the city of their power* [*their chief city*], *I took.*—Tig. ii. 12. See also l. 36, and v. 99; and Sard. iii. 51.

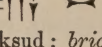
 , er Adumú er dannute Aribi; *the city Adumu* (*Edom?*) *the city of strength of the Arabs.*—Esar ii. 55. See also Sard. i. 107.

 , er Sapíbel er dannuti-su dannat-su [dannaṣṣu] udannin; *the city Sapibel the city of his power* [*his chief city*], *its strength I strengthened.*—Esar iv. 4.

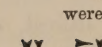
 , libni albin qaqqar umeṣi dannat-su aksud; *bricks I made, the earth I prepared, its dimensions I took.*—Tig. vii. 77.

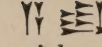
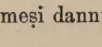
Compare the following, which is placed here to show that *dannat* and *dannut* were not clearly distinguished:—

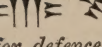
 , asar-su umeṣi dannut-su aksud; *its place I prepared, its dimensions I took.*—Sard. ii. 3.

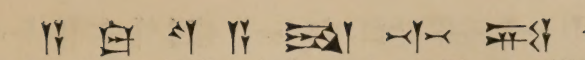
 , ṣitti erani-su ana dannati userib; *the men of his towns for defence he brought in.*—Sen. T. iv. 72.

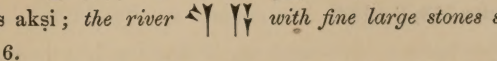
Same phrase in Neb. Yun. 40, with *useli*, "brought up," instead of *userib.*

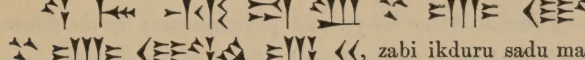
¶  , dananis, dunnunis, *adv. Strongly, forcibly.*

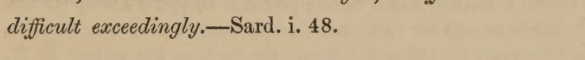
 , *dannis*, should have the same meaning, but it appears rather to be used after an adjective, as enforcing its value; and this is, perhaps, the meaning of  , *danandannis.*

 , sa ina ḫaẓẓi abi-ya [ad] Elamú ekimu dananis; *which in the time of my father the Elamite had seized forcibly.*—Sen. T. iv. 46.

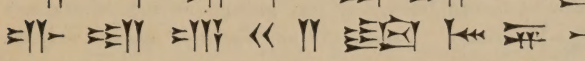
DNN  , nahr itti abni pîli rabi dunnunis akṣi; *the river* *with fine large stones strongly I dammed.*—31 BM 16.

 , zabi ikduru sadu marṣu isbatū sadu marṣu dannis; *the soldiers were discouraged, a difficult mountain they took, a mountain difficult exceedingly.*—Sard. i. 48.

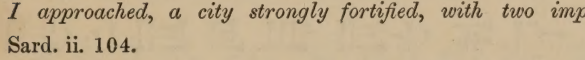
 , ana er Pitura .... aqṭirib er marṣi dannis 2 durani lâbi; *to the city Pitura .... I approached, a city strongly fortified, with two impregnable fortresses.*—Sard. ii. 104.

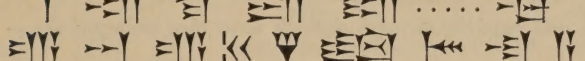
 , an er Madara ..... akṭirib er danan dannis 4 durani lâbi; *to the city Madara ..... I approached, a city strongly fortified, with four impregnable fortresses.*—Sard. ii. 98.

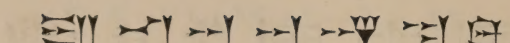
A similar phrase occurs with *danan dannis* in Sard. i. 114, differing only in the name of the town.

 , er danan dannis kima imṭirta shame saqalula; *a city exceedingly strong, like the storms of heaven piercing.*—Sard. iii. 51.

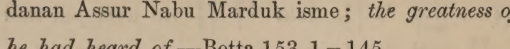
The simile is somewhat bold as applied to a city [Kaprabi], but we find it in Sard. i. 62, in Sh. Ph. ii. 47, and in New Div. ii. 70, applied to the sharp peaks of mountains.

¶  , danan, danani, &c. *Power, greatness, glory, laws, edicts.*

 , danan Assur Istar va ili rabi bili-ya imsi [v. emis] ma ittagil ana epis ramani-su; *the power of Assur, of Istar, and of the great gods, my lords, he put aside, and trusted to his own doing.*—Assur b. p. i. 55.

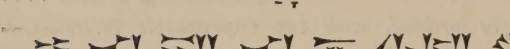
DNN 

danan Assur Nabu Marduk isme; *the greatness of Assur, Nebo, and Merodach he had heard of.*—Botta 153, 1 = 145.

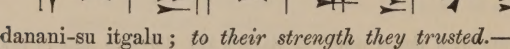


assu danan Assur bil-ya nisi qullu mimma; *by the power of Assur, my lord, I seized all those men.*—Esar i. 47.

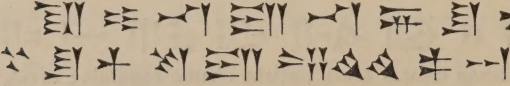
I follow Dr. Oppert's version, which is very probable, though I hardly see how to get at it; might be used for "all," but I do not remember another instance, and is the monogram for the verb "seize;" but we have the variant , which I have not seen so used; *mimma* is found in the sense of "whatever" in line 33 of the Nakhsh-i Rustam Inscription. Or, perhaps, we may have a verb , *ṭumim*, "I destroyed," or "scattered," cognate with the Hebrew תּוּם or תָּמַם.



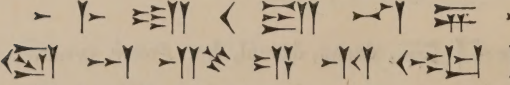
ina danani va rusuqi marṣis ubilunū; *with strength and rapidity through difficult ways they conveyed me.*—18 BM 12.



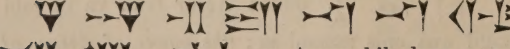
ana danani-su itgalu; *to their strength they trusted.*—Tig. i. 68.



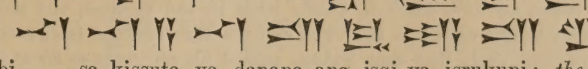
sa ina danani-sunu erani sa Subarte dagil pan Asur bil-ya izbatu; *who with their force, the cities of Subartu (which were) trusting in Assur my lord, captured.*—Tig. ii. 102.

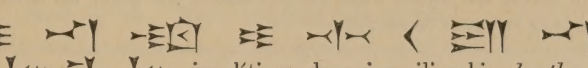


in mezi u danani muttaḫẓi-a kima anze iẓẓuri [ḫu] eli-sunu iseh er aksud; *with the courage and strength of my fighting-men, like a flight of birds over them hovering, the city I captured.*—Sard. ii. 107.

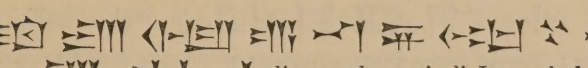


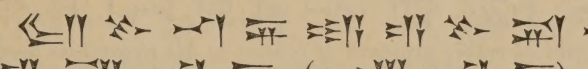
sa Assur bil danana va sibbiluta isruka; *who* [*to whom?*] *the lord Assur strength and power gave.*—Tig. ii. 64.

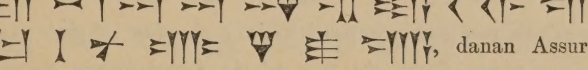
DNN 
ili rabi .... sa kissuta va danana ana isqi-ya isrukuni; *the great gods ... who supremacy and strength to my arms have granted.*—Tig. i. 47.


ina líti va danani sa ili rabi; *by the edicts and laws of the great gods.*—Botta 145, 4 = 16.

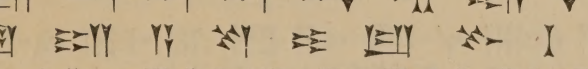
I think this *must* be the meaning. We have *líti* and *danani* frequently used in combination, and in most cases imposed on foreign people.


lita va dannani eli Laqe altakan; *edicts and laws over the land of Laqe I established.*—Sard. i. 93.


zalam bunani-ya epus liti va danani [v. dannani] in libbi alṭur; *an image of my person I made, laws and edicts upon it I wrote.*—Sard. iii. 25.


danan Assur bil-ya u siṭir sum-ya [mu] eli-sunu usasṭir; *the edicts of Assur my lord and the writing of my name, upon them I caused to write.*—Esar iii. 10.

Dr. Oppert translates "les éloges," Mr. Talbot "the emblems." In l. 47 we have *danan Assur bil-ya eli-sunu asṭur*, almost exactly the same phrase.


danan Assur bil-ya sa in mati nakráte ilubusu ina ḫarrakute eṣiqa kirib-sa; *the glory of Assur my lord, which in hostile lands he had put on* [*acquired*], *on the windows I sculptured within it.*—Esar vi. 10. Uncertain.

The construction of this sentence appears to require such a translation as I have given above, which agrees with Mr. Talbot's version, with the exception of the word "windows," from the Hebrew חַרְכִּים, instead of bas-reliefs. Dr. Oppert's version too, though greatly abridged in this part, seems to be in accordance with Mr. Talbot's. But by so rendering we entirely neglect the determinative before

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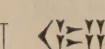
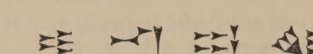
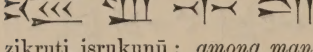
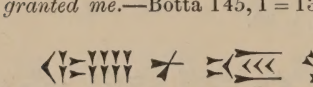
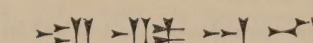
ḫarrakute; I would, therefore, suggest doubtfully the following reading:—"The glory of Assur, my lord, which in hostile lands he had acquired, and among the Ḫarrakuti, I sculptured within it." The sentence thus rendered is awkward, and it does not seem likely that Esar Haddon pushed his conquests so far to the east as Arachosia; but we find Tiglath Pileser II. claiming at least to have made the country of Araquttu tributary [see Tig. jun. 31]; and Esar Haddon, in col. iv., speaks of raids in the far east beyond where his predecessors had gone; the claim, therefore, may have had some foundation.

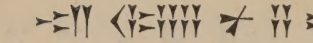
¶  , , dunnu; *Greatness.*

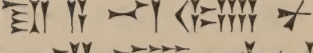
 , in napḫar maliki dunnu zikruti isrukunū; *among many kings, greatness of renown they (the gods) have granted me.*—Botta 145, 1 = 13.


dunnu zikruti galli-su suṭbi; *greatness of renown to his servants do thou make easy.*—Oppert's Harem Inscription, l. 7; Exp. Més. Vol. 2, p. 333.

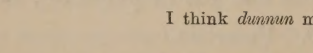
 , epir niri-sunu kima imkab kapte sa dunne ri'yáti pan shame rapsuti katim; *the dust of their feet, like the heavy vapour of many flocks, the face of the broad heaven concealed.*—Sen. T. v. 46. Very uncertain.

 .—48 II. 18 *b.*

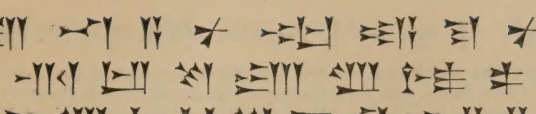
 .—48 II. 19 *b.*

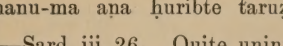
¶  , sa ana dunnun er Urṣalimmu er sarruti-su useribu; (*the soldiers*) *whom for defending Jerusalem, the city of his royalty, he had brought.*—Sen. T. iii. 32.

I think *dunnun* must be the verbal noun or infinitive.

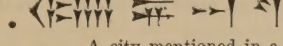
 , assū mazarti Bit Saggaṭu dunnunū; *for the protection of Bit Saggaṭu fortified.*—Neb. Gr. ii. 1.

This is the beginning of a long statement, which I do not see through.

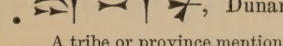
DNN  , danánu kayamanu-ma ana ḫuribte taruṣu panusu ana sitapru-su ḫuteni-su izaḫa lib-su.—Sard. iii. 26. Quite unintelligible to me.

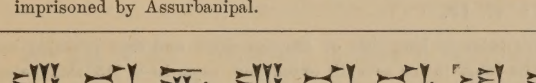
¶  , Dunni Samas.—Botta 145, 8 = 20.

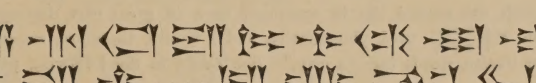
A city mentioned in a catalogue of the conquests of Sargina.

¶  , Dunanu.—Tig. jun. 7.

A tribe or province mentioned in a catalogue of the acquisitions of Tiglath Pileser. The name is also found in Assur b.p. iii. 107, as that of a chief of Gubuli, taken and imprisoned by Assurbanipal.

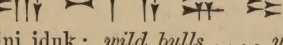
¶  , Libnani, *obl.* Libnana, *ac.* Labnanū; *Lebanon.*

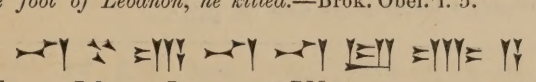
 , erinū dalītī ultu Labnanū distī . . . lu ublā; *cypresses tall from Lebanon the grassy . . . I carried away.*—Neb. Gr. iii. 36.

 , ami . . . . sa pan Ḫatte va in nir Libnáni iduk; *wild bulls . . . . which, opposite the land of the Hittites and at the foot of Lebanon, he killed.*—Brok. Obel. i. 5.

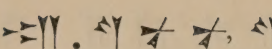
, ana Libnana lú alik; *to Lebanon I went.*—43 BM 7.

See also Sard. ii. 127; iii. 84. Esar v. 16. Tig. jun. 76.

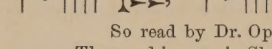
¶  , Atnana; *Cyprus.* See *Yatnan.*

 , Atnana sa malak 7 yomme ina gabal tamtī sa dimu shamsi; *Cyprus, which is a passage of seven days in the middle of the sea of the setting sun.*—Botta 26, 21; 36, 26; 41, 37; 44, 28.

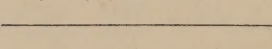
This appears to be the orthography on all the bull inscriptions. Every other inscription that I have examined has *Yatnan.*

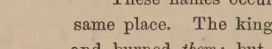
DNN  , Parnunu.—53 II. 38*a*. Sh. Ph. i. 46.

One of the towns which had revolted from Shalmaneser, and was recovered by Shamas Phul. The name has been inadvertantly transliterated *Parnusur* in the cursive copy. *Parnunu* is found in a list of "Cities of Mesopotamia and Northern Syria."

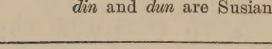
¶  , barzillu, *n.* barzilla, *ac.* *Iron.* Heb. בַּרְזֶל.

So read by Dr. Oppert, at lines 142 and 180 of the great Khursabad Inscription. The word is gone in Sh. 154, which was his standard, but it is preserved in Sh. 101, l. 10.

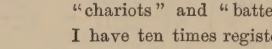
DNQ  , dunqu; *blessing, good fortune,* &c. See p. 240.

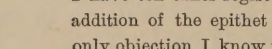
DNS  , Dun-sar, Din-sar.—Assur b.p. v. 110; vi. 13.

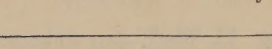
These names occur in long lists of Elamite cities, and they probably mean the same place. The king, in his seventh expedition, says, in v. 113, that he captured and burned *them;* but five or six are repeated within thirty lines, narrating his eighth campaign; and it is likely that more would be found had not the eight or ten lines of which the second list is composed been in great part destroyed. I have never seen used phonetically, and I would, therefore, suggest that *din* and *dun* are Susian words for "a city." See *Dintu,* in the following page.

DNT  , dantu; *strong.*—Sard. ii. 53, 103.

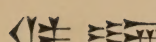
In these two passages *dantu* comes between *rukubi* and *bitḫallu,* which I translate "chariots" and "battering-rams" *(?).* It will be seen, by referring to p. 136, that I have ten times registered these words *rukubi* and *bitḫallu* in conjunction, with the addition of the epithet *dantu* to *rukubi* in the two cases particularized above. The only objection I know to rendering *dantu* "strong," as an exceptional form of *dannu* [p. 252], is the occurrence of a variant *dahtu* [see p. 228], in ii. 53. The in l. 103 is obviously a lithographical error for .

¶  , dinatū; *Laws.*

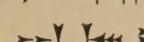
 , dinátū attú-a in birid mati aganetū usaẓgu; *my laws amongst these provinces flourished.*—Beh. 9. See pp. 102 and 248.

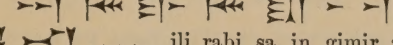
 , dinátū attú-a kullu'; *my laws they kept.*—No. 6, N.R. l. 11.

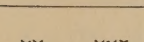
This appears to be a plural form of *din* (see p. 248), introduced in the latest times. I do not remember it in any earlier document.

DNT  , Dintu.—Sen. T. iv. 56, 60. See *Dumiel*, p. 245.

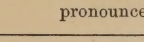
Dintu occurs three times, followed by personal names, as the appellation of cities in Susiana. Mr. Talbot suggests that it was a Susian word, meaning "city," and that it may be connected with the Arabic *Medina*. Celtic *dinas?* See opposite page.

¶  , adnáti; *gifts?*

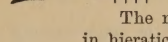
 ...., ili rabi sa in gimir adnáti ana ....; *the great gods who in all gifts to* ....—Bavian 2. Doubtful; the passage is incomplete.

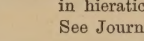
¶  , Kalteṣulai (?).—Sen. T. iv. 52.

One of an enumeration of thirty-four Elamite cities. The name may have been pronounced *Danteṣulai.*

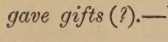
¶  . Dintir-ki; *a name of Babylon.*—Beh. 5, 31, 33.

The name occurs several times in a small unpublished barrel of Assurbanipal in hieratic characters, lines 5, 10, 11, 12, &c. Sir H. Rawlinson suggests "life's-gate." See Journ. R.A.S. 1864, p. 195.

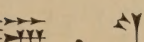
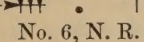
¶  , denitti; *gifts?*

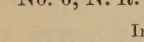
 , idinu denitti; *they gave gifts (?).*—Broken Slab of Assurbanipal, l. 15.

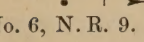
Not very clear; slab mutilated.

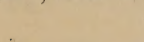
DṢA  , Parsai; *a Persian.*—Beh. 110, 111. No. 6, N. R. 6, 7, 28, 29.

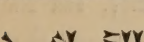
In Beh. l. 44, the determinative is , and in l. 93 .

 , Parṣu; *Persia.*—Beh. 1, 14, 16, &c.  in No. 6, N. R. 9.

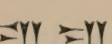
Written phonetically  in Beh. 5.

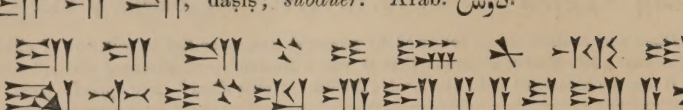
¶  , Parṣua.—1 Pul 8. Tig. jun. 29. Sarg. 15.

 in Tig. jun. 35.

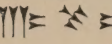
 , Parṣuas.—Sen. T. v. 31. Botta 146, 22 = 58.

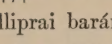
These names in the Assyrian inscriptions are believed to refer to a province of Armenia; they certainly cannot represent Persia, as in the monuments of the Achæmenians. See , p. 123.

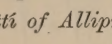
DSS  , daṣiṣ; *subduer*. Arab. دَوسَ.

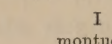
 , daṣiṣ sadi nakiri iqzi sa Ittí Alliprai baránú usezzú er Ussu; *subduer of mountains of impious rebels, whom Ittí of Allipra* . . . .—Sarg. 32.

I can go no further. Dr. Oppert renders this "j'escaladai les contrées montueuses, rebelles et impies, qu'Itti d'Allapour avait excitées à la guerre contre moi." He must have had a different cylinder; see note to *Gimus*, p. 183.

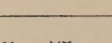
DE  , pare? *an epithet of "stone."*

 , abn pili pare.—Brok. Obel. ii. 13.

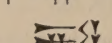
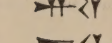
 , abni pare.—Botta 167, 3.

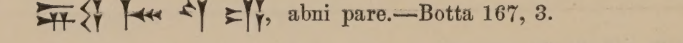
 , var. .—43 BM 6.

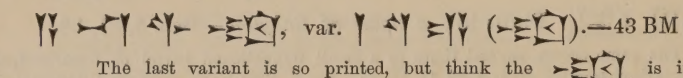
The last variant is so printed, but think the is inadvertently included. Cf. Sard. i. 42.

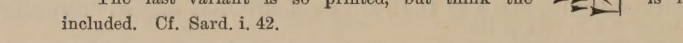
DEB  , Daeba.—Assur b.p. v. 102.

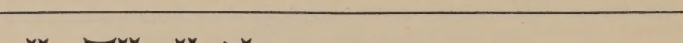
One of many towns in Susiana, captured and destroyed by Assurbanipal, in his seventh campaign.

DPN  ,  , dapinu, *n.* dapini, *obl.* *Protector.* Arab. دَفَنَ, "to cover," "to hide."

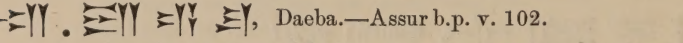
 , sarru dapinu muparrih armaḥi; *king protector, breaker of lances.*—Sarg. 22.

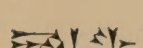
 , lib libbi sa Ninib-pal . . . sarri dapini na(?) Asur; *descendant of Ninib-pal* . . . , *king protector of Assyria.*—Tig. vii. 56.

 , ana Nabu dapini sa kie; *to Nebo, protector of* . . . .—2 Pul l. 1. Dr. Oppert renders this "qui garde les mystères."

 .—31 II. 70 *c.*

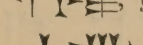
The Hebrew עמם, "to cover," proves the value of *dapinu.*

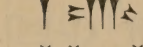
¶  , dapanu sa rukubi; *the cover of a chariot.*—27 II. 23 *a.*

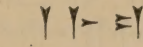
DPS  , itpisu, *n.* *Constituted.*

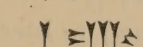
, sar itpisu; *constituted king.*—Botta 37, 35.

See also Sen. T. i. 3, and E.I.H. ix. 64. This appears to be a participial form of the verb *epis*, "to make."

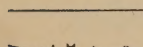
DZ  , *going forward, rising.*

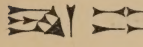
 .—Syl. 346.

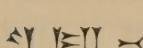
 „ 137.

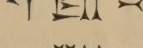
 „ 190.

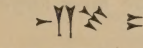
See *Uddu*, p. 222. I believe *zu* is the phonetic complement here, showing the sound *azu*.

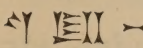
DQ  .—idqu.

 .—Syl. 372.

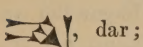
DQT  , tamqiti. See , p. 221.

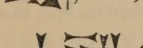


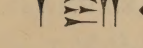


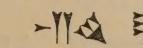
 , zíbi illuti tarḥabni surruḥi tamqiti lalabbáti maḥar-sun akki.—Botta 154, 5 = 173.

I cannot translate this, and Dr. Oppert leaves it blank in his version. The only part certain is the close: "I sacrificed in their presence;" the victims appear to be noble birds [see *zibu* in a list of birds, 37 II. 46], loaded with epithets, among which we read "large," "abundant," "splendid." The sacrifice was made at the dedication of a palace in Dur-Sargina.

DR  , dar; *Alabaster.* Heb. דַּר; see Esther i. 6.

 .—Syl. 575.



 , gimir kūlude nizirti dar sa sutabulu kirib-su; *all precious vessels, and alabaster, which had been carried into it.*—Sen. Gr. 37.

I derive *sutabulu* from *yabal*, "to carry;" the istaphil conjugation.

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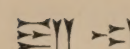
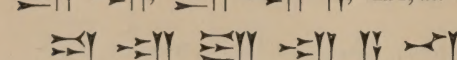
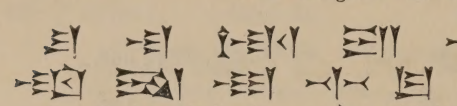
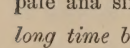
* See p. 123, at foot, where this is erroneously printed with instead of .

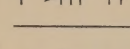
DR  , da'r, *m.* da'-ra, *f.* *Durable, lasting.*

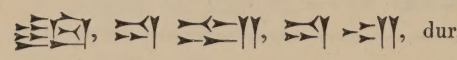
 , du'r da'r ana yomme ruquti l'ikunu kirib-sa; *a fortress durable, to days remote may it stand within it.*—Neb. Yun. 93.

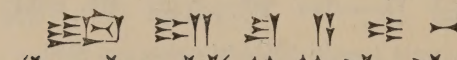
Stone damaged towards the end of the line.

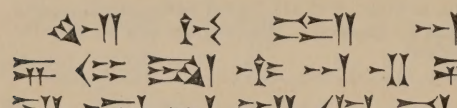
 , palaṭā da'ra sebe littuti kun kuṣṣi [izguza] va labar pale ana sirikti surkā; *life enduring, stability of throne, and age of years, to long time be they lengthened.*—Rich ii. 16. See also Birs ii. 20.

¶  .—Syl. 178. Dir; *blue.*—R.

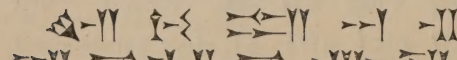
¶  , dur, *f.* *Castle, fortress: wall?*

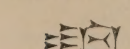
 , 3 duri-sunu rabbi sa ina agurri razpu; *their three large castles which in brick were built.*—Tig. vi. 11.

 , dur rabá ina abni dalītī sitik mati rabbi epus; *a great castle with long stones, the gathering of large countries, I made.*—E.I.H. ix. 23.

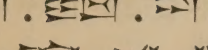
 , Imgur-Bel va Nimittī-Bel duri rabbi sa Babel-ki ustesir; *Imgur-Bel and Nimitti-Bel, the great walls of Babylon, I strengthened.*—Neb. Bab. ii. 4. See also E.I.H. iv. 68.

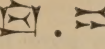
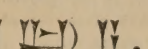
See also Botta 151, 19=127. E.I.H. iv. 47; viii. 51. Esar i. 11, &c. &c.

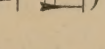
 , Imgur-Bel dur-su rabā usaklil; *Imgur-Bel, its great wall, I caused finish.*—Neb. Gr. i. 42. Cf. Bl. St. iv. 19.

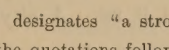
 , in Monolith 10 *b*, would be read *durate-su.*

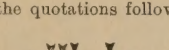
DR [v.].—Syl. 252.

 .—50 II. 24*a*.

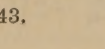
()  .—48 II. 30*c*.

¶  designates "a strong town," but with some special distinction, as will appear from the quotations following:—

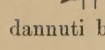
 , eri danni bit-durani.—Botta 146, 7 = 43.

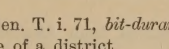
 , eri-su dannuti bit-durani.—Sen. T. i. 34, 71. Sen. Gr. 12.

In Sen. T. i. 71, *bit-durani* is followed by *dannuti*. In Tig. jun. 32, it occurs as the name of a district.

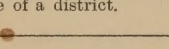
¶  , Dur.—Bavian 10.

One of the towns from which Sennacherib brought water to supply Nineveh.

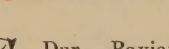
¶  is often the first part of the name of a district or city, and is usually followed by a personal name. I have generally entered them under such name, but a few places are here given:—

 , Dur-Yagina.—Botta 145, 10 = 22; 151, 18 = 126.

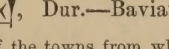
A district or city of Southern Chaldæa, on the river or sea [*kisad nahr marrati*].

 , Dur-kumlime.—Sard. iii. 6.

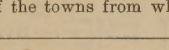
A city in Mesopotamia.

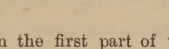
 , Dur-Kurigalzi.—Tig. jun. 8.

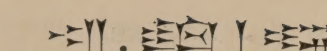
See the personal name in Nab. Br. Cyl. ii. 32, and 4 I. No. xiv. 4; ii. 1; iii. 3.

 , Dur-an-ki.—Botta 144, 8 = 8; 145, 11 = 23; Sen. T. iv. 50; Sarg. 5.

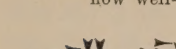
I do not know where this is. Dr. Oppert generally reads it *Kalou*. We have the name with different spelling in the following extract, which assimilates it to Senkereh:—

 .—50 II. 19*a*.

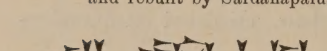
 .—Botta 152, 6 = 138. A town appertaining to Susiana.

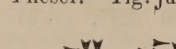
DR  , Dur-Sargina.—Botta 153, 11 = 155; 37, 38; 167, 22.

A comparison of Sarg. 34 *sqq* with Botta 37, 58 *sqq*, proves that this city was built by Sargina, on the site of a very ancient place named *Magganubba*. The now well-known village of Khursabad stands on its ruins.

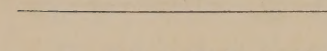
 , Dur-Assur.—Sard. ii. 86. A city of Zamua.

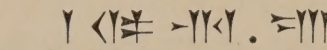
Originally called Adlila; was destroyed by Ṣibir, king of Southern Chaldæa, and rebuilt by Sardanapalus.

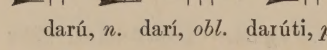
 , Dur Tiglath Pileser.—Tig. jun. 40.

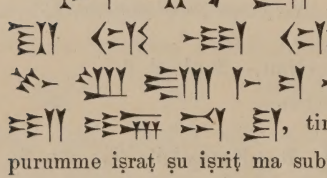
 , Dur-tila.—Sh. Ph. i. 48.

One of twenty-seven cities which had revolted from Shalmaneser, and were re-captured by Shamas Phul.

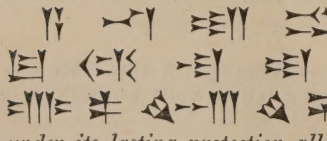
¶  .—Syl. 177.

 .—Syl. 352.

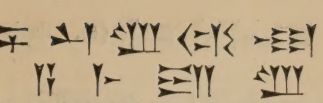
¶  , darú, *n.* darí, *obl.* darúti, *pl.* *Durable, lasting.*

 , timminnu darú durus záti sa ultu ulla itti siṭir purumme iṣraṭ ṣu iṣriṭ ma subú ẓindu-su.—Sen. Gr. 36.

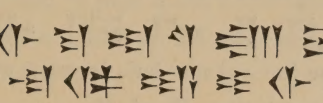
I give here the complete sentence; I gave it incomplete in p. 123, but I am still unable to explain it.

 , ana ẓilli-su darí kullat nisī dabis upaḫḫir; *under its lasting protection all well I have collected.*—Neb. Gr. iii. 23.

Mr. Talbot translates by "marvels" the word I have left blank. I should have thought "men" would be the word, but it would not suit the context, so far as I can understand it. The word occurs again five lines earlier, in a clause implying that "Marduk had filled his hand largely with them," and some produce of the mine and the sea follows, which was received and carefully preserved. See p. 131.

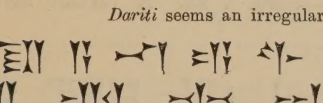
DR  , qaqqaru ultu kirib nahr Huṣur máme darúti asar-sa usarda; *the earth from within the river Khusur, of lasting waters, its place I lowered.*—Sen. Gr. 61.

"I lowered the earth's place," *i.e.* the bed of the river.

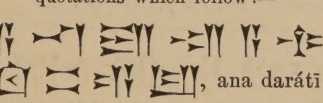
 , simat yomi da'rútī simat baladi-ya isimmu ina kirbi; *a monument (?) of days enduring, a monument (?) of my life, they have placed within.*—E.I.H. ii. 61.

See note on *Simat*, in p. 87.

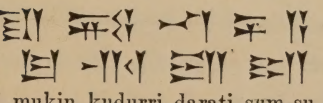
Dariti seems an irregular form in the following passage:—

 , sa ana epesu sarrúti-su dariti ili rab-rabi iskunu mitlukti; *whom, for making his kingdom durable, the great gods have established in power.*—Nerig. i. 4.

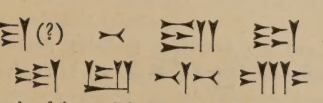
I cannot satisfactorily determine the grammatical relation of *darati* in the three quotations which follow:—

 , ana darátī; *for ever.*—Neb. Gr. iii. 58. E.I.H. x. 18. Nerig. ii. 41.

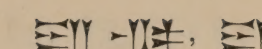
Daráti here seems to be a dative plural, from *dar*, "a generation." See p. 169 for the remainder of the quotation.

 , sa abn nara [nabania] anní mukin kudurri darati sum-su [mu-su].—2 Mich. ii. 46, and on the figure.

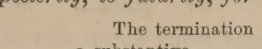
This is engraved distinctly over a human figure at the beginning of the inscription; the line was repeated at the end, where it may be still read, though an attempt was evidently made to erase it. The literal translation is, "of this stone-tablet, establisher of boundary; to ages his name." I suppose we may understand it to imply, "This boundary stone, may it perpetuate his name for ever."

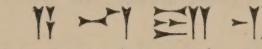
 , mabat darátí dika sunu batluti ukin.—Bl. St. iv. 27.

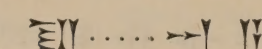
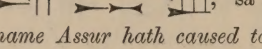
See pp. 76 and 231, where I have hazarded *ṣimat* for the first word, which is broken on the stone. Mr. Talbot reads *subat;* it may be *mabat;* but neither is satisfactory, and I must leave the meaning uncertain.

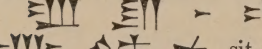
DR  , daris; *to posterity, to futurity, for ever.*

The termination is adverbial, but we generally find *ana daris* as if *daris* were a substantive.

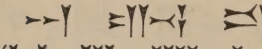
 , ana daris l'iqqura; *to futurity be it proclaimed.*—Tig. i. 27.

 , sa .... Asur sum-su [mu-su] ana daris isquru; *whose name Assur hath caused to be proclaimed to futurity.*—Tig. i. 38.

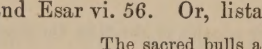
 , sit-ṣu in bitkuri ana daris ukinnu; *his steps among the rulers for ever they have established.*—Sard. i. 25. A variant here is  .

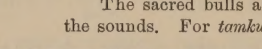
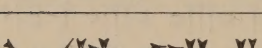
 , ... tamki .... tamki kirib hekali sátu dáris littabru; *may the protecting spirits within that palace for ever be enthroned.*—Sen. Bit. iv. 43. Cf. 43 BM 53 and Esar vi. 56. Or, listapru; *may they be conspicuous.*

The sacred bulls and lions are meant; see p. 248. I leave blanks, not knowing the sounds. For *tamku*, "auspicious, protecting," &c., see pp. 240–244.

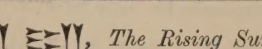
¶  , Dirá, Dirrá, &c.—Sard. ii. 104, 111; iii. 100.

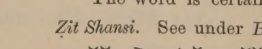
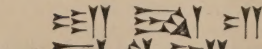
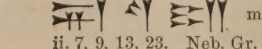
A province in the mountains, mentioned in connection with the Euphrates and Tigris; probably *Dara*, not far from Nisibis. The *Dara* of Tig. iii. 88 may have been the same district.

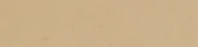
¶  , Duru.—Sen. T. iv. 52.

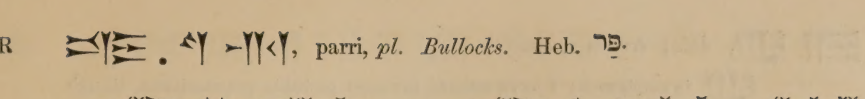
 , v.  , Durai.—Sard. ii. 59.

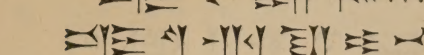
A city appertaining to Susiana; destroyed by Sardanapalus, and again by Sennacherib. It would seem that these cities were constructed of paltry material; easily destroyed and soon rebuilt. Probably *Dura*, east of the Tigris, about lat. 34½.

¶  , *The Rising Sun.*

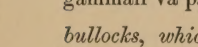
The word is certainly non-phonetic, and the Assyrians probably pronounced *Ẓit Shansi*. See under *Babbar*, in p. 69, where  is shown to be equal to  . More than one temple in Babylonia named  may be found in the inscriptions. See Senk. Cyl. i. 11; ii. 7, 9, 13, 23. Neb. Gr. ii. 42. Nab. Br. Cyl. i. 12, &c.

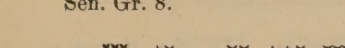
DR  , parri, *pl. Bullocks.* Heb. פַּר.

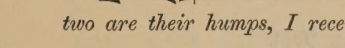
 , kurrai .... gammali va parri sa ina kitrub taḫazi uvassiru iksuda kappa-ya; *horses, camels, bullocks, which at the approach of battle had fled, my hands captured.*—Sen. Gr. 8.

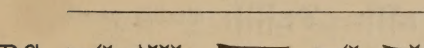
 , 7 parrate sa 2 gungulipi-sina amḫar; *seven camels, which two are their humps, I received.*—New Div. ii. 62. See note in p. 185.

See also Sard. i. 97. Brok. Obel. i. 26, 27.

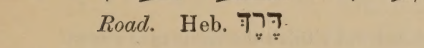
DRG  , duruk, durgi; *Road.* Heb. דֶּרֶךְ.

 , iptu ma emuru duruk-sun; *he opened and managed* [*repaired?*] *their roads.*—Sarg. 10. Cf. , upatti ma emuru, &c., in Botta 145, 3.

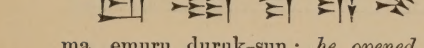
 , mupitti duruk matani; *opener of the roads of nations.*—Tig. ii. 86.

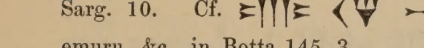
 , arḫi idluti durgi tapitute usetik; *difficult paths, broken roads I made* (*them*) *cross.*—Tig. iv. 56.

I am inclined to read *la pitute*, "not opened," instead of *tapitute*; this is the reading of a similar phrase in Sen. T. iv. 4.

 .—38 II. 25 *b*.

Daragu is clearly "road," perhaps a diminutive; *ḫarran* is generally thought to be a cross road; see the following line, explaining the monogram, which represents such a crossing:—

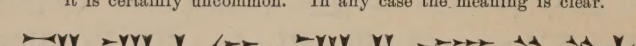
 .—38 II. 22 *b*.

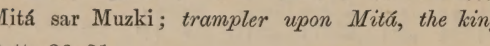
¶  , Darigu.—Sh. Ph. i. 48.

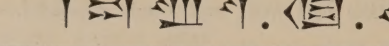
One of the cities alluded to under *Dur-tila*, p. 266.

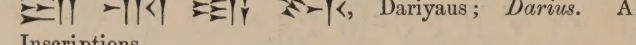
DRD , daís; *treads upon.*

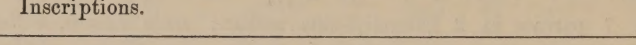
is ambiguous; I have selected the most probable pronunciation, though it is certainly uncommon. In any case the meaning is clear.

 , daís Mitá sar Muzki; *trampler upon Mitá, the king of the Muski.*—Sarg. 24 = Botta 36, 21.

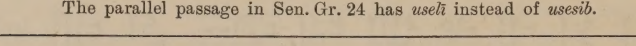
 .—Syl. 183.

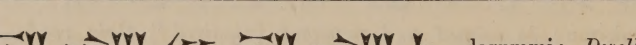
DRI  , Dariyaus; *Darius.* All the Persian Inscriptions.

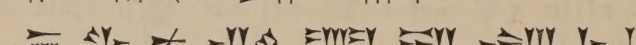
DRL  , ditállis: *in heaps, ruins.* Heb. תֵּל.

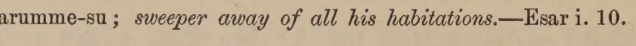
 , ditallis usesib utir; (*their dwellings I burned, and*) *to ruins I brought, I reduced.*—Sen. T. i. 77.

The form of *ditallis* is certainly exceptional, but I think the meaning is correct. The parallel passage in Sen. Gr. 24 has *uselī* instead of *usesib.*

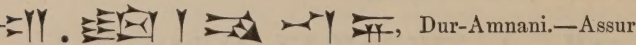
DRM  , darummi; *Dwellings.*

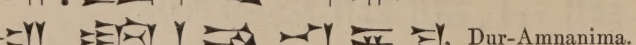
 , ṣapinu gimir darumme-su; *sweeper away of all his habitations.*—Esar i. 10.

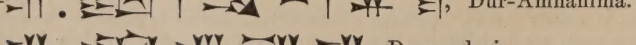
 , darumme-sun izzibu; *their dwellings were abandoned.*—Sen. T. i. 17.

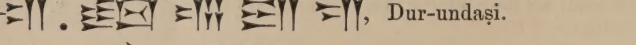
 , usaḥriba darumme-su; *I devastated his habitations.*—Tig. jun. 22.

See also Sarg. 22. Neb. Yun. 13, 17. Botta 38, 70, &c.

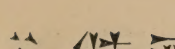
¶  , Dur-Amnani.—Assur b.p. v. 103.

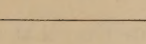
 , Dur-Amnanima. „ 103.

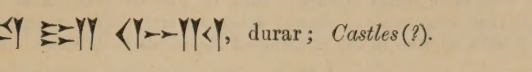
 , Dur-undaṣi. „ 110.

 , Dur-undaṣima. „ 110.

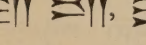
Cities of Susiana, destroyed by Assurbanipal in his seventh campaign. The names are noticeable from the use of the distinguishing suffix *ma*, which may signify "upper" or "lower," "great" or "little," in the language of Susiana. Another similar pair of names, *Qabrina* and *Qabrina-ma*, occurs in l. 112.

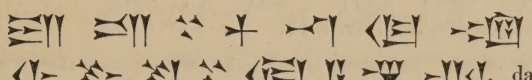
DRM  , Dirria. See *Dirá*, p. 268.

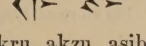
¶  , durar; *Castles(?).*

 , il durar-sun va ili-sunu salluti ana maḫazi-sunu utir; *the god of their castles and their plundered gods I restored to their fortresses.*—Botta 152, 5 = 137.

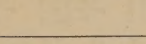
Uncertain. I do not see through the preceding clause, nor am I sure that it is not connected with this. I would make *durar* the plural of *dur*, by repeating the last consonant, as in *agagi*, *mámi*, and some other words.

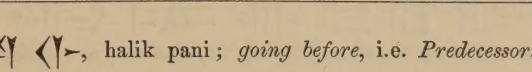
DS  , *Trampling.* Heb. דּוּשׁ.

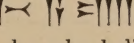
 , dais Barnaki [Masnaki?] nakru akẓu asibute Tel-Asurri; *trampler on the Barnaki, rebels, perverse, inhabitants of Tel-Asurri.*—Esar ii. 22.

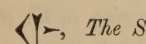
 , dáis Gilḫi; *trampler on the land of Gilḫi.*—Sarg. 32.

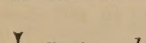
See also Sh. Ph. i. 35, and pp. 212, 231.

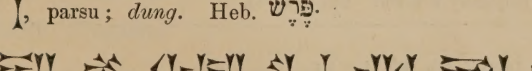
¶  , halik pani; *going before*, i.e. *Predecessor.*

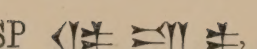
 , Tigulti-pal-eḫira abu rubu halik pani-ya; *Tiglath-pileser, father, prince, going before me.*—N. Div. ii. 37. So in Monolith 2*b*, with a different name.

See pp. 207–8, where is shown to be the monogram of the verb "to go." In Sard. ii. 26, 50, and elsewhere, we find  varying directly with .

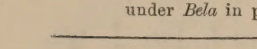
¶  , *The Sun.* See p. 211.

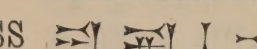
¶  , parsu; *dung.* Heb. פֶּרֶשׁ.

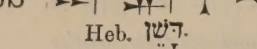
 , damu va parsu ritmu; *blood and dung mingled.*—Sen. T. v. 83.

DSP  , dispa, daspā.

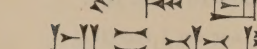
I have not met with these forms elsewhere than in Neb. Gr. i. 20; ii. 31, 33. The passages in which they occur relate to placing fishes and birds in an ornamental piece of water; but I have no clue to the meaning of the words in question. See under *Bela* in p. 92.

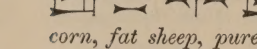
DSS  , dussuti; *Fat.* Heb. דֶּשֶׁן.

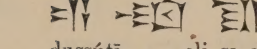
 , sei lu(?) dussuti lu-niqu ibbiti lu akki; *corn, fat sheep, pure victims I sacrificed.*—Bavian 35.

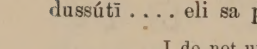
 , ṣattuku-su dussútī .... eli sa panū usatir.—Neb. Gr. i. 13.

I do not understand this. Something is said to be restored, more than it was before. Mr. Talbot, dividing the words differently, translates, "his store of bright-coloured garments."

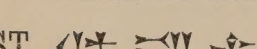
DST  , distī; *Grassy.* Heb. דֶּשֶׁא.

 , erinū dalītī ultu Labnanū distī ellitī ana zululi-sa lu ublā; *tall pines from Lebanon the grassy, noble, for its roofs(?) I brought.*—Neb. Gr. iii. 36.

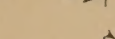
¶  , disáti.

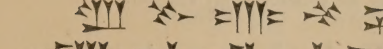
 , sum-su [mu] zir-su pirih-su nannab-su ina ka nisi disáti l'iḫalliqu; *his name, his race, his branch, his offspring in the gates* [*among the towns*] *of hostile(?) nations may they scatter.*—2 Mich. ii. 39.

"Hostile" is a guess, but the epithet is certainly taken in an evil sense. I read *ka* "a gate," tropically a town. See Syl. 365.

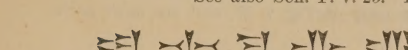
DT  , *Date.*—Sh. Ph. iv. 14.

A city of Lower Chaldæa, through which the king passed in his fourth campaign.

DT  , atta, *mas.* atti, *fem. Thou.* Heb. אַתָּה.

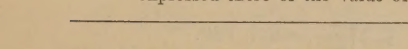
 , rubú muṣtarḥa atta tabna-nni; *a prince exalted thou hast made me.*—Esar iv. 49.

See also Sen. T. v. 25. Esar vi. 66. E.I.H. i. 32, 63. Beh. 101, 105.

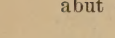
 , atti marat dannat billat biti sa Assurbanipal; *thou lady mighty, mistress of the house of Assurbanipal.*—Unpublished slab, l. 11.

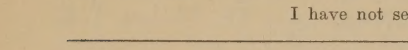
See p. 59, where this slab is mentioned. I see no reason to recall the doubt expressed there of the value of *atá*.

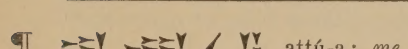
¶ , abut; *of old.* Monog. of *abu* and phonetic complement.

 , ultu abut zeru-ni sarri-sunu; *from of old our race (were) their kings.*—Beh. 3.

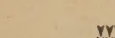
I have not seen the word elsewhere.

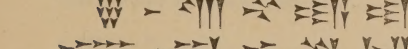
¶  , attú-a; *me,* or *to me.* Heb. אֹתִי.

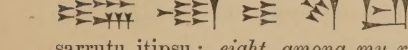
 , attú-a abú-a Ustaṣpi; *to me my father (was) Hystaspes.*—Beh. 1.

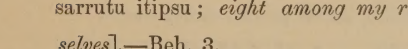
 , 8 in libbi zir-ya attú-a in panatú-a sarrutu itipsu; *eight among my race to me the kingdom held* [*made to themselves*].—Beh. 3.

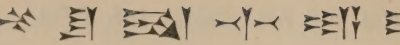
I have not seen this in older inscriptions; it is, in fact, a superfluous addition, as in the familiar French phrase "mon père à moi."

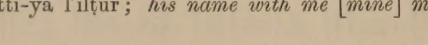
¶  , itti, *prep. With.* Heb. אִתִּי, אִתְּךָ, &c.

 , itti ili-sunu; *with their gods.*—Tig. ii. 61.

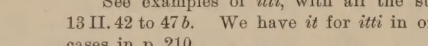
 , itti kar abi ikzuru; *with the embankment (which) my father had made.*—E.I.H. v. 30. Observe the omission of relative.

 , itti sa abi ipusu; *with what my father had made.*—E.I.H. v. 51. Omission of antecedent.

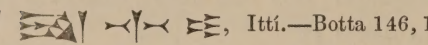
TD  , sum-su [mu] itti-ya l'ilṭur; *his name with me* [*mine*] *may he write.*—Tig. viii. 59.

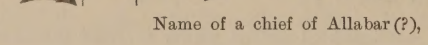
 , itte-sunu lu amdaḥiz; *with them I fought.*—Tig. v. 75.

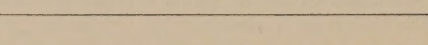
See examples of *itti*, with all the suffixed pronouns, in a grammatical tablet, 13 II. 42 to 47*b*. We have *it* for *itti* in one copy of Tig. v. 87, and see more such cases in p. 210.

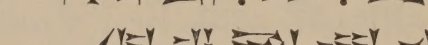
¶  , Ittí.—Botta 146, 19, 20 = 55, 56.

Name of a chief of Allabar(?), exiled to Hamath by Sargon.

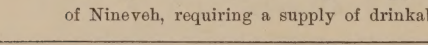
¶  .—Syl. 180.

 .—Syl. 196.

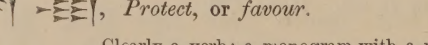
 , *kie ittuti*, which remains in l. 7 of one copy of the Bavian inscription, appears by Syl. 180 to signify the lower parts of Nineveh, requiring a supply of drinkable water.

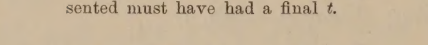
¶  , *Protect*, or *favour*.

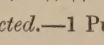
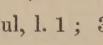
Clearly a verb; a monogram with a phonetic complement. From the few cases where it occurs the meaning appears to be as I have given, and the verb represented must have had a final *t*.

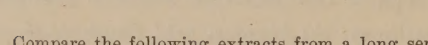
 , sar Istar .... tu-su; *the king whom Istar hath protected.*—1 Pul, l. 1; 3 Pul, l. 3.

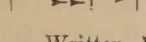
Compare the following extracts from a long sentence, almost parallel throughout:—

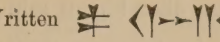
 , ri'u kenu sa Asur Marduk .... tu-su; *prince steadfast, whom Assur and Merodach protect.*—33 BM 2.

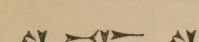
 , ri'ū kenu sa Asur Nabu Marduk sarrut Lasanan usatlimu-su; *the prince steadfast, whom Assur, Nebo, and Merodach have entrusted with the kingdom of Lasanan(?).*—Sarg. 3.

For the equivalence of  and  see the following:—

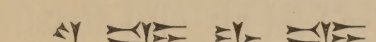
 .—Syl. 345.

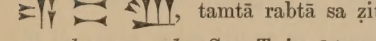
DT  , Partú; *Parthia.*—No. 6, N.R. 12.

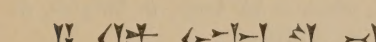
Written  in Beh. 64.

¶  , tamtā, tamti; *the Sea.* Heb. תְּהוֹם.

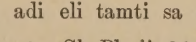
See note on , p. 222.

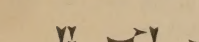
 tamtā rabtā sa ṣit shamsi ebiru; *the great sea of the rising sun they crossed.*—Sen. T. iv. 24.

 adi eli tamti sa dime shamsi illik; *to upon the sea of the setting sun he went.*—Sh. Ph. ii. 21. Adi eli, *over;* super with acc.

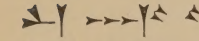
 ana er Nagite-raqqi sa qabal tamtī iṣṣuris ipparis; *to the city of Nagite-raqqi, which is in the midst of the sea, bird-like he flew.*—Sen. T. iii. 57.

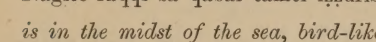
The following extract corroborates the value attributed to this word:—

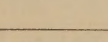
 .—5 II. 4*b*.

 , Ittih.- Sard. iii. 94.

A chief of Nilaya, a province of Mesopotamia.

 , attu-nu; *Our.* Heb. אֹתָנוּ.

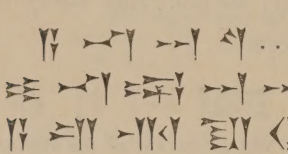
 sa Gumátū .... bit attu-nu la issú; *that Gomates .... our house should not oppress.*—Beh. 28. See *Attú-a*, p. 273.

DTR  , ditar; *Ruler, Leader.* Epithet of the Sun.

, shamas ditar shame va irṣiti [kiti]; *the sun, ruler of heaven and earth.*—Tig. i. 7. In Obel. 8, , samas.

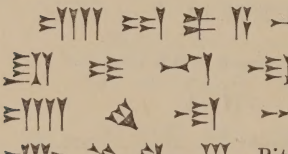
See Monolith 9 *a*. 1 Mich. iii. 15. 2 Mich. ii. 21.

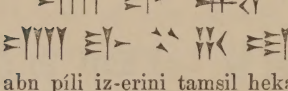
DTR , sa shamas ditar kiprati ẓalil-su ṭaba eli-ya iskunu; *as the sun, the ruler of countries, his beneficent shade upon me hath bestowed.*—Sard. i. 44. A variant has for *ẓalil.*

 , ana shamas .... bit ditar nisi ma bit-ṣu ina Babel-ki ina kupri va agurri sakis epus; *to the sun-god, ... the house of the ruler of men, which is his house, in Babylon, in cement and brick, beautifully I built.*—E.I.H. iv. 31.

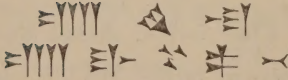
I see no other meaning of *ma* here than "which is," or "that is to say." *Ditar* appears to be equivalent to *dainu*, which word, curiously enough, is used as epithet of the sun in this very sentence, two lines earlier. See p. 212, and read the passage and note in the Journ. R.A.S. 1864, p. 213, there referred to.

¶ , tamsil; *Like*, or *In the manner of.* Æthiop. *itmasal*, "it is like."

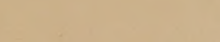
 , Bit-appáti tamsil hekali Ḥatti sa ina lisan Martu-ki bit-ḥilanni isaṣṣu-su usepisa; *Bit-appati, like a palace of Syria, which in the tongue of the west they call it Bit-ḥilanni, I caused build.*—Botta 42, 79.

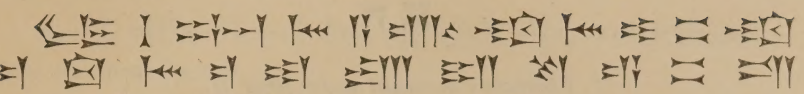
 , hekal [bit-rab] abn píli iz-erini tamsil hekali Ḥatti .... usepis; *a palace of smooth stone and cedar, like a palace of the Hittites* (or *Syria*) *I caused make.*—Neb. Yun. 64.

In Sen. T. v. 42, we have the same phrase, with *nipisti* instead of *tamsil*, i.e. "the work of Syria," confirming the value given. In Sarg. 54 we have the following line, where the word *tamsil* is written phonetically, but with *n* instead of *m*:—

 , Bit-ḥilanni tansil hekali Ḥatti; *Bit-ḥilanni like a palace of the Hittites.*—Cf. Botta 152, 17 = 161.

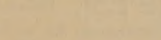
See also Esar vi. 14. 39 BM 22; 40 BM 15. Sen. B. iv. 19.

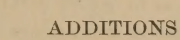
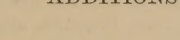
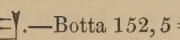
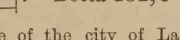
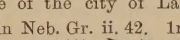
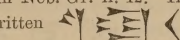
DTR  , attarate.

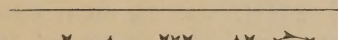
 , sumuli(?) agali ibili rukubi iz-attarate ebis kispáte; *mules(?), goats, rams, chariots .... work of silver.*—Sen. T. vi. 56.

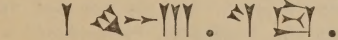
Articles which appear to have been made of silver; were it not for the determinative I should have supposed the word to be an adjective following "chariots." The objects mentioned here were kept in the dépôt with horses, camels, &c. See *Agali*, p. 15, and read the note.

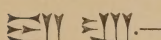
ADDITIONS AND CORRECTIONS.

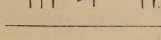
 .—Botta 152,5 = 137. Neb. Yun. 31. Senk. Cyl. i. 12; ii. 10.

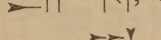
Name of the city of Larissa, written  , *Larṣam*, in Neb. Gr. ii. 42. In addition to the form given, the name occurs on the bricks written  ,  , and  . I find the name rendered by Larancha and Larrak, as equivalents of the modern Senkereh. In 50 II. 19 *a*, it is made  with the equivalent  .

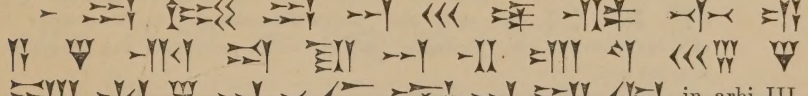
 .—Syl. 426.

 .—Syl. 84.

 .—See p. 270.

 .—See p. 249.

 , daḫu; *Fall.* See p. 229.

 , in arḫi III. arḫi Sin tur riste asaridu sa Bel(?) yom 35 sa daḫu sa Bilat Babel-ki; *in the month Sivan, the month of the moon-god, first eminent son of Bel, the thirty-fifth day of the fall of the goddess of Babylon.*

I have no notion of what is here alluded to. It can hardly be a descent of the goddess; the word appears to signify rather expulsion, or failure.

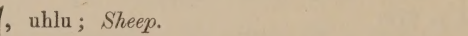
Page 240, line 11 from bottom, for *Damugu* read *Dumugu.*

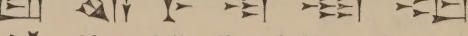
H ה

Characters arranged under letter H.

In the arrangement of the alphabet I have hitherto looked upon as *hu;* but, on glancing over my list of words beginning with this letter, I find that *h* is very rarely etymologically present. I propose, therefore, to consider as equivalent to , and to place it accordingly. In fact, and were used quite indiscriminately in lengthening a syllable ending with *u;* and, as a general rule, the only distinction between them is, that never begins a word, and that is not, like , used as a copulative conjunction: I remember finding it in two cases only, both, I believe, arising from inadvertence. No doubt is sometimes *hu*, as in *Yahudu*, "Judæa;" but also, which I have always arranged as *a*, sometimes represents *ha*, as in *naharu*, "a river." I shall in future, therefore, always enter as *u* or *v*. This will leave very few words for letter *h;* only three or four at most; one beginning with ,* pronounced *uh*, and those with , which represents any hiatus, whether the mere step from one vowel to another, as in *baït*, "a house," written , or *h*, or ע, which must have been pronounced very slightly by the Assyrians.† We find *mumahir*, "hastening," written or , and *bu'i*, , "to seek;" Hebrew בעה. Another function of the appears to have been to modify verbs having a vowel for their first radical: these I have not yet investigated, reserving them for the second part of the Dictionary. Examples are , *'abid*, Tig. viii. 4; *u'abid*, Br. Obel. iii. 21; *'abta*, Tig. vi. 99, all neutrals, meaning "to perish," from the root *abad*, "to destroy;" likewise the pihel *i'abbatu*, from Monolith 57. From *yalad*, "to produce," we have *usa'lid*, 40 BM 13, and *'aldu*, Botta 153, 12=156.

HL , uhlu; *Sheep.*

 , uhlu mahdi sallatu kabittu aslula; *sheep many, plunder much, I plundered.*—Sen. Gr. 17. See also lines 18, 23, 31.

In Sen. T. i. 50, narrating the same exploit, we have  , *ṣeni sa la nibi*, "sheep unnumbered;" in Assur b.p. v. 53, *uhlu* has a variant *ṣeni*. Probably was a monogram, and always pronounced *ṣeni*.

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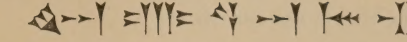
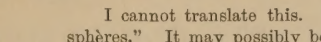
* Not quite accurately made, but it is unmistakeable. The only difference is that the inside of the square is usually made or , instead of .

† See a whimsical passage in Rabbi Benjamin's Travels [A.D. 1160], in reference to the Cuthiyim (Assyrians) in Samaria; he says אין להם שלש אותיות ה' וח' וע', "they have not the three letters ה, ח and ע." He goes on to say that not having the ה of Abraham, they have no "honour," הוד; not having the ח of Isaac, they have no "holiness," חסד; not having the ע of Jacob, they have no "meekness," ענוה. He says afterwards that they use א instead of the letters mentioned.—[Visit to Nablous.]

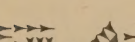
HZB , *'úzab, or 'úbir.*

 , *'uzab ili bil gimri.*—Sarg. 62 = Botta 39, 85.

I cannot translate this. Dr. Oppert renders it "le chef des dieux, maître des sphères." It may possibly be a verb, from *ezib*, or *ebir*.

HLS  , Halusa.—Assur b.p. viii. 106, 120.

Name of a tribe in Syria. Uncertain; both passages damaged.

HUE  .

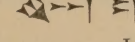
I have this word registered, but the reference has been lost.

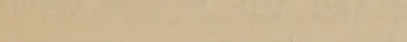
U

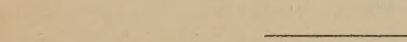
Characters arranged under letter U.

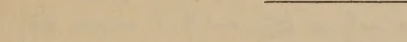
, **u,** sometimes **sam** or **san.**

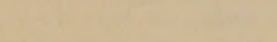
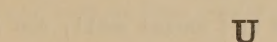
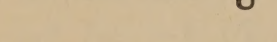
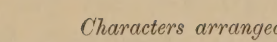
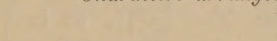
, **u.**

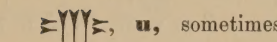
 , **u, va.**

U  .—Syl. 432.

 .—Syl. 591.

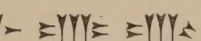
 .—Syl. 592.

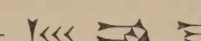
The sound of *sam* or *san* is directly proved by the word *usanqitu*, in Tig. i. 45, which is written  and  in duplicate cylinders; and see Grammatical Slab, 18 II. 27, 28, 29*b*, where *isam*, *isami*, and *isimmu* are made by  , and  , and  ; all forms of some verb signifying "payment." It is not easy to say what form is understood, because the equivalent column is damaged, and nothing remains upon it but the word *sim*, "price," or "payment."

 .—48 II. 48*b*.

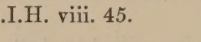
U , ammat; *Cubits* (always found in the plural).

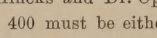
Compare the following lines in like contexts:—

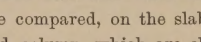
 , 4000 u gagari.—E.I.H. vi. 25.

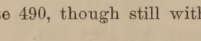
 , 490 ammat gagari.—E.I.H. viii. 45.

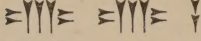
Dr. Hincks and Dr. Oppert both read this 480, which cannot be right; after the 400 must be either the plural sign, making "hundreds," or the numeral 90—one soss and three tens. The plural sign is rare in this inscription; but I have compared, on the slabs, the character in question with three or four in the third column, which are clearly plural, and there is difference enough to make me write 490, though still with some little doubt.

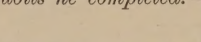
 , 42 ammat uzakkiru; *forty-two cubits he completed.*—Birs i. 29.

Most commonly we find either or  between and the numeral; see the following examples:—

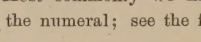
 , 200 in ammat sakki; *two hundred . . . . cubits broad.*—Botta 151, 7(19) = 121.

 , 95 in ammat rabtī buda; *ninety-five . . . . great cubits long.*—Esar v. 32. See p. 74.

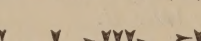
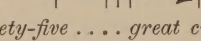
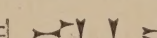
 , 62 ina ammat rabtī; *sixty-two . . . . great cubits.*—Sen. 7 I. 21, F. See also 38 BM 7.

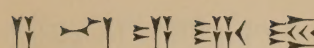
Upon all those stones which I have called by the name of Michaux, who published the one first discovered, we have in the first line, after a numeral not yet clearly understood,  , as ammat rabtu. See pp. 74, 139.

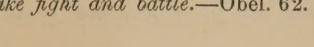
¶ , u, *conj.* *And.*

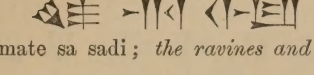
This character is found with the value of the copulative conjunction on one cylinder of Tiglath Pileser viii. 35; and again, looking at the parallel passages of Sard. i. 42, and 43 BM 6, we find  in the former and on the Bull.

¶ , u, *conj.* *And.* Heb. ו.

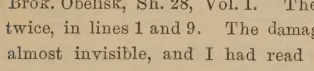
This is used everywhere, indiscriminately with  , and, if there be any difference, comes rather between substantives with few characters, and when the connection is close; some writers appear to prefer , while others use it more sparingly; very rarely we find  , meaning "the same;" and occasionally the conjunction is omitted. After verbs  is generally employed, which appears to be enclitic, like the Latin *que*, being sometimes joined to the verb by doubling the *m*, and in a few instances by taking *n* before it.

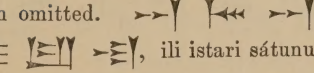
 , ana epis gabli u taḫazi; *to make fight and battle.*—Obel. 62.

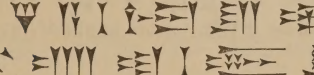
 . ḫarri va bamate sa sadi; *the ravines and the heights of the hills.*—Tig. vi. 7.

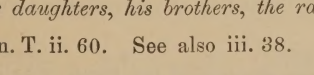
 . sa kí .... ana kibiz umami va metiq búli isakkanu-su; *whosoever .... to the tread of animals and the passage of cattle shall expose it.*—Monolith 62.

We have printed in Sard. i. 101; Dr. Hincks informed me by letter, a short time before his death, that he had seen this written in Layard's copies of this inscription, and would translate the phrase "in the same limu." I had found and copied a similar expression in the mutilated unpublished side of the Brok. Obelisk, Sh. 28, Vol. 1. The reading is ; it occurs twice, in lines 1 and 9. The damaged condition of this side had made the inscription almost invisible, and I had read , "the seventh month," instead of , "the same month," until Mr. Smith pointed out the error to me.

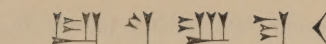
Conjunction omitted.  , ili istari sátunu .... aslula; *those gods and goddesses .... I carried off.*—Assur b.p. vi. 84.

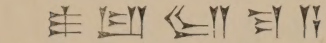
 , sásu hirat-su [dam-ṣu] turi-su tur-sali-su aḫi-su zir bit abi-su aṣṣuḫa-mma; *him, his wife, his sons, his daughters, his brothers, the race of his father's house, I removed and ...*—Sen. T. ii. 60. See also iii. 38.

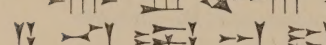
 . enaḫ ma 'abid; *it decayed and perished.*—Tig. viii. 4.

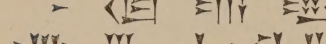
 . kí sa anaku musarú siṭir .... askunu ma atta kima yáti-ma musaru siṭir .... sukun; *as I the lines of writing .... have placed, also thou, as I, the lines of writing .... (do thou) place.*—Esar vi. 66.

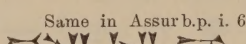
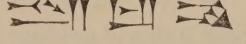
"The ruling of the writing" would, perhaps, be more literal than "the lines of writing."

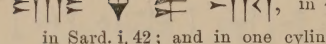
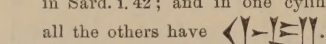
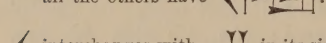
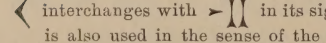
Ma 
ibbarsid ma ul innamir asar-su; *he fled and his place was not found.*—Sen. T. iii. 18.

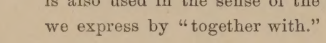
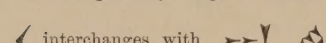
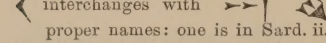
Mma. 
aslula-mma adi la base usalik sununti; *I plundered, and until there was not* [*as many as there were*] *I made them go* [*carried them off*].—Sen. Gr. 31.

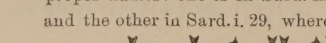
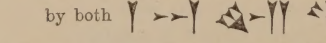
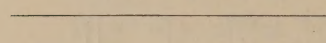
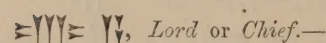
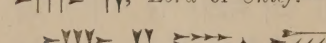
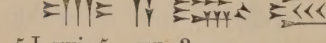

uruḫ Akkad-ki izbatunu-mma ana Babel-ki tebuni; *the path of Akkad* [*Lower Chaldœa*] *they took, and at Babylon having arrived, &c.*—Sen. T. v. 40.

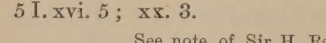
Nma. 
in kirib Nineveh-ki illika-nma usanná; *into Nineveh he went, and repeated.*—Assur b.p., separate tablet, l. 8.

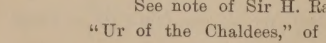
Same in Assur b.p. i. 63, with var. 
Niná, and 
illika-mma.

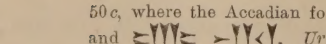
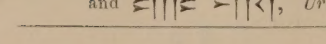

in 43 BM 6, varies with 
in Sard. i. 42; and in one cylinder of Tiglath-pileser 
occurs in viii. 35, where all the others have  .

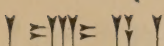
¶ 
interchanges with 
in its signification of "a lord." I have shown, in p. 84, that 
is also used in the sense of the conjunction "and," or at least of the modification which we express by "together with."

¶ 
interchanges with  ; I have no direct case, but I find it in two proper names: one is in Sard. ii. 49, where 
varies with  , and the other in Sard. i. 29, where the king, whose name has been read Pul, is expressed by both 
and  .

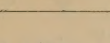
UA  , *Lord* or *Chief.*—Accad.

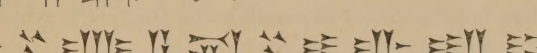
 , *Lord of Ur.*—3 I. ix. 7; x. 12. 5 I. xvi. 5; xx. 3.

See note of Sir H. Rawlinson in Journ. R.A.S. 1864, p. 202. The city is the "Ur of the Chaldees," of Gen. xi. 28, now called Umgheir or Muqeir, near the confluence of the Euphrates and Tigris. The equivalence is shown in 46 II. 3*b*, and 50*c*, where the Accadian form in the text is explained by 
and  , *Urú* and *Uri.*

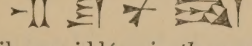
UAA  , Uaiteh.—As. b.p. vii. 98; viii. 28, 45, &c.

A king of Arabs, son of Hazael, subdued by Assurbanipal in his ninth expedition.

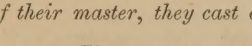
UAS  , *Heights*, or *ravines*.

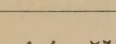
 , in ..... sadi marṣi pagar Azá tur bil-sunu iddú; *in the ravines (?) of rugged mountains the body of Aza, the son of their master, they cast down.*—Botta 146, 2 = 38. See also 146, 6 = 42.

The group may probably be divided .

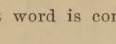
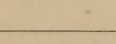
UB  .—Syl. 261.

The last word is completed by another fragment, found after the Syllabary was printed.

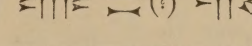
UBG  .—Syl. 191.

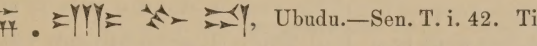
UBD  , Ubudu.—Sen. T. i. 42. Tig. jun. 6.

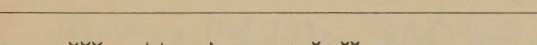
One of several Babylonian tribes subdued by Sennacherib in his first campaign; mentioned also by Tiglath-pileser with many others, in the enumeration of his conquests.

UBL  and  , Ubulu.—Botta 145, 9 = 19; 16[bis] 73. Sen. T. i. 43; v. 37. Tig. jun. 7.

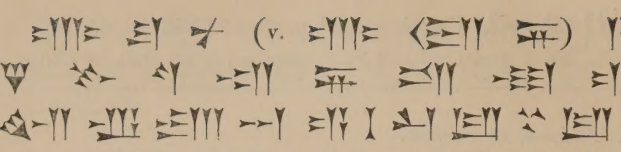
In the same lists as the preceding.

UBN  , uban, *c.* ubanu, *n.* ubanni, ubanat, *pl.* *Height, summit.*

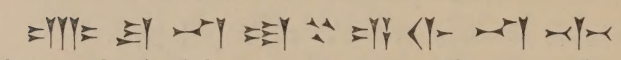
 , kirḫu-su kima uban sade sakin; *its castle (?) like the top of a mountain was standing.*—Sard. ii. 105.

 , uban sade aṣibi aktasad; *the top of the mountain I besieged, I captured.*—Obel. 47 = 117 = 136.

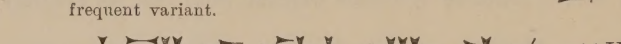
In all these three examples on the Obelisk we have before *uban*; I do not know why.

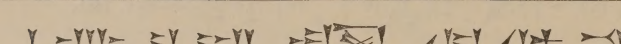
UBN  , ubanu aẓitu sabut er Nistun sa kima imṭirta shame suqalulat azbut [lut]; *the projecting heights around Nistun, which like the bolts(?) of heaven were piercing, I reached.*—Sard. i. 62.

Nearly the same phrase in Sh. Ph. ii. 47. I think the variant in the first line must have been , *ban.*

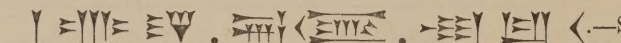
 , ubanat sade sinati lu alme; *the tops of those mountains I approached.*—Sh. Ph. ii. 51.

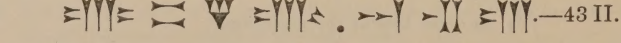
I know no Semitic analogue for *uban*, nor for , which is a frequent variant.

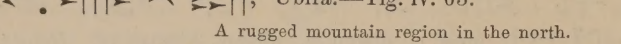
 .—44 II. 5*d*.

UBẒ  .—Syl. 254.

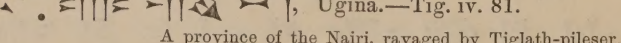
See the imperfect monogram in Syl. 658, which is explained there by *nir*, "a yoke." The true form would be . It occurs frequently with instead of in the cylinders of Assurbanipal; and once, iii. 73, with the variant *niri*.

UBR  .—Syl. 381.

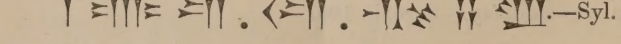
UBS  .—43 II. 31*a*.

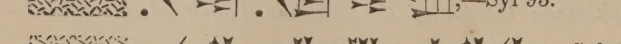
UBT  , Ubira.—Tig. iv. 63.

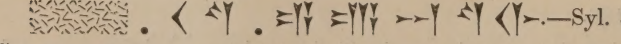
A rugged mountain region in the north.

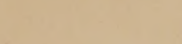
UGN  , Ugina.—Tig. iv. 81.

A province of the Nairi, ravaged by Tiglath-pileser.

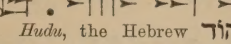
UGR  .—Syl. 342.

UD  ,—Syl 93.

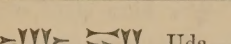
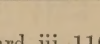
 .—Syl. 81. Erib shamsi; *Sunset, west.*

UD  .—36 II. 1*b*.

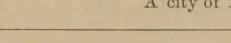
Hudu, the Hebrew הוֹד, "glory," is a better meaning for than "devotion," given in p. 125.

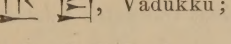
¶  , Uda.—Sard. iii. 110.

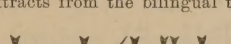
A city of Armenia, captured by Sardanapalus.

UDG  , Vadukku; *Spirits, genii, dœmons.* Monog.  .

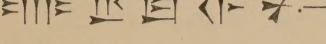
See Sir H. Rawlinson's note in Journ. R.A.S. 1864, p. 240, and the following extracts from the bilingual tablets:—

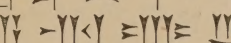
 .—17 II. 1*a*.

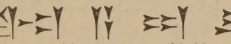
 .—17 II. 2*a*.

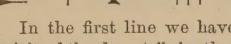
 .—17 II. 3*a*.

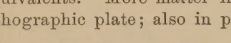
In the first line we have *vadukku limnu*, "evil spirit;" in the second, *vaduk zeri*, "spirit of the desert;" in the third, *vaduk tamtī*, "spirit of the sea;" with the Accad equivalents. More matter in reference to these spirits will be found in the same lithographic plate; also in plate 18.

UDK  .—Syl. 82. Kummu; *body of a building.*

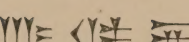
UDM  , Udumu, Udumuai, Udummai; *Edom and Edomites.*

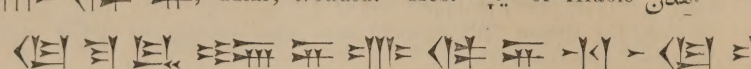
 , Ẓurru Ẓidunu Ḥumri Udumu Palastū; *land of Tyre, Sidon, Omri* [*Samaria*] *Edom, Palestine.*—1 Pul 12.

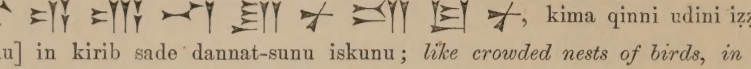
See also Tig. jun. 61. Sen. T. ii. 54. Always mentioned with Moab, Ashdod, Judæa, Phœnicia, &c.; but we also find  in 58 II. 11*b*, in a list of "Cities along the Taurus."

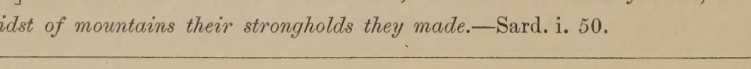
¶  , udumi; *Footstools.*—Obel. Epig. 3. Heb. הֲדוֹם.

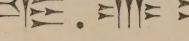
Mentioned among tributes from Egypt; some ornamental furniture, no doubt. I believe the word is always used in the Bible as the "Footstool of God."

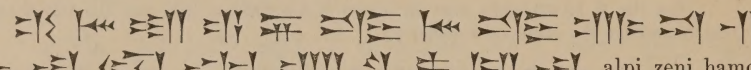
UDN  , udini; *crowded.* Heb. עֵדָה, or Arabic مدن.

 , kima qinni udini iẓẓuri [ḫu] in kirib sade dannat-sunu iskunu; *like crowded nests of birds, in the midst of mountains their strongholds they made.*—Sard. i. 50.

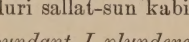
UDR  , uduri. Mr. Talbot translates "dromedaries."

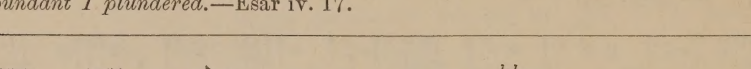
 , alpi zeni ḫamori? uduri sallat-sun kabittū aslula; *cattle, sheep, asses? dromedaries? their plunder abundant I plundered.*—Esar iv. 17.

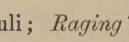
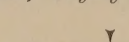
UHL  , uhuli; *Raging?* Heb. הָלַל.

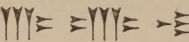
 , utaẓi .... sunu pan namé uhuli; *I cut down their .... by the raging .....*—N. Div. iii. 99.

A very random guess; the thing cut down is illegible. See *náme* in Tig. ii. 23, and Botta 36, 37.

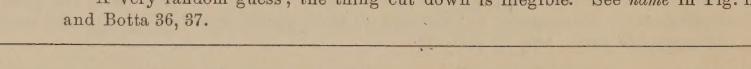
UZ  , uzá, uzani; *Raising.* Heb. יָצָא.

 , in pí ili rabi sarruti biluti kissuti uzá; *in face of the great gods who to royalty, power, and supremacy have raised me.*—Sard. i. 31.

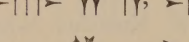
A similar phrase with *uzani*, in l. 36-7. Variants are  and  . See p. 222.

¶  , Uze.—Sard. ii. 29.

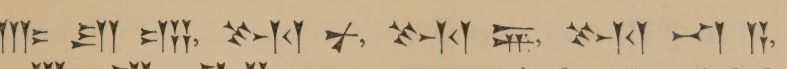
A city of Zamua, south-east of the Tigris, subdued by Sardanapalus.

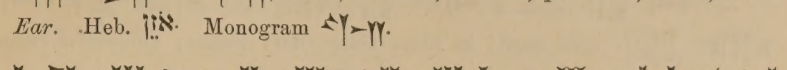
¶  .—Syl. 259.

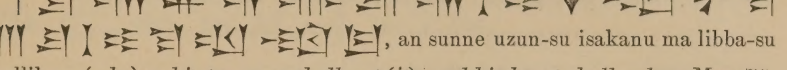
Completion found, after the Syllabary was printed.

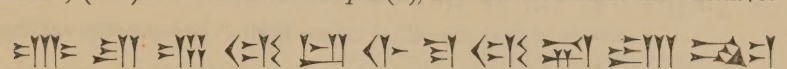
UZL  , Uzula.—Tig. iv. 73.

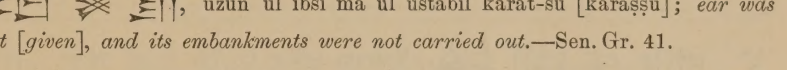
A province of Nairi, ravaged by Tiglath-pileser.

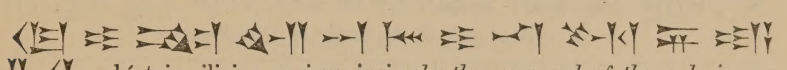
UZN  , uzun, *c.* uznu, *n.* uzni, *pl.* uzná, uzuná, *dual.* *Ear.* Heb. אֹזֶן. Monogram .

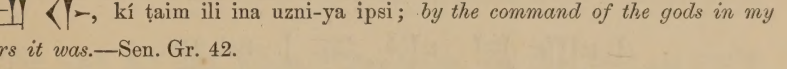
 , an sunne uzun-su isakanu ma libba-su imalliku; (*who*) *to his two ears shall put* (*it*), *and his heart shall rule.*—Mon. 75.

 , uzun ul ibsi ma ul ustabil karat-su [karaṣṣu]; *ear was not* [*given*], *and its embankments were not carried out.*—Sen. Gr. 41.

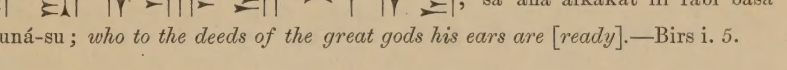
 , kí ṭaim ili ina uzni-ya ipsi; *by the command of the gods in my ears it was.*—Sen. Gr. 42.

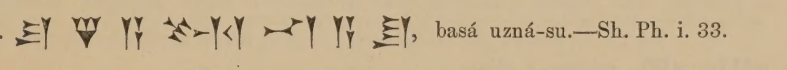
 , sa ana alkakát ili rabi basá uzuná-su; *who to the deeds of the great gods his ears are* [*ready*].—Birs i. 5.

Cf.  , basá uzná-su.—Sh. Ph. i. 33.

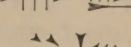
 , uzni-sunu ubattik; *their ears I chopped off.*—Sard. i. 117.

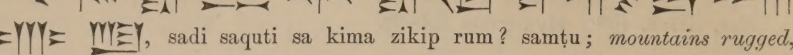
See p. 99, where , *uznu*, and the monogram are shown to be identical.

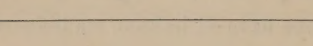
UḤT  , samḥuti; *agreeable, pleasant.* Heb. שִׂמְחָה.

 , apikupe sa kirib Kaldi aksid ma appari-sun samḥuti ina baḥulati nakiri kisitti kappi-ya usaldida ana epis sipri-sa.—Sen. Gr. 44.

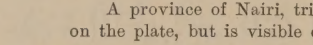
I would suggest doubtfully the following version:—"The ..... which I had obtained in Chaldæa, and their pleasant ponds, by means of the rebel people, captured by my hands, I transported for the making of its beauty." In the passage preceding this, Sennacherib enumerates his foreign prisoners, and tells us that they submitted to forced labour, and were employed in making bricks. In the remaining part of the inscription he describes the palace about to be built and the water-works by which its gardens were to be embellished. For *apikupe* Mr. Talbot suggests "baskets made of reeds."

UṬ  , samṭu; *piercing.*

 , sadi saquti sa kima zikip rum? samṭu; *mountains rugged, which like stakes pointed were piercing.*—Tig. iii. 44. See also iv. 15.

UIL  , Uilai.—Sh. Ph. iii. 53.

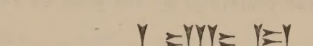
A province of Nairi, tributary to Shamas Phul. The determinative is omitted on the plate, but is visible on the stone.

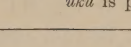
UIR  , Vairam.—Tig. iv. 78.

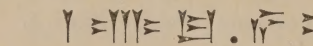
A province of Nairi, devastated by Tiglath-pileser.

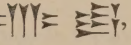
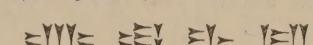
UK .—Syl. 378.

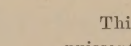
The monogram and third column both indicate "people." The first column *uku* is probably the *uqu* of Behistun; see col. 13, 16, &c.

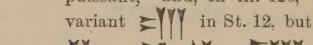
¶  .—Syl. 146.

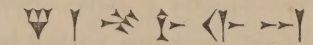
UKB  , udannu; *Giver.*

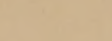
 , udannu gallu iqdu; *a giver, great, ardent.*—Sard. i. 19: iii. 126. St. 12.

This is a guess. In Dr. Oppert's translation I find, in i. 19, "le délégué puissant," and, in iii. 126, the simple transliteration *utaggal lu ikdu.* There is a variant  in St. 12, but the copies of Sardanapalus all agree in . See  , "to future days he hath given."—1 Mich. i. 17.

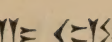
UKN  , Ukani.

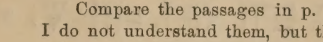
 , sa Musalsi-Marduk pal Ukani kaspa ḫuraz .... in Babel-ki amḫar; *of Musalsi-Marduk, son of Ukan, silver, gold .... in Babylon I received.*—15 BM 29.

UKS  .—Syl. 659.

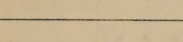
UL  , hul; *Excellence, goodness.*

Compare the passages in p. 242 from Bellino's Inscription of Nebuchadnezzar. I do not understand them, but they clearly show the similarity, if not identity, of *hul* and *dumuḳ*.

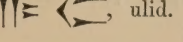
ULD  , ulid. See , ban, p. 104.

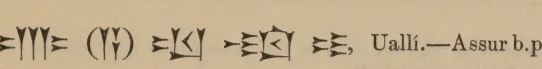
ULL  , Uallí.—Assur b.p. iii. 69.

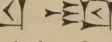
Placed by Assurbanipal on the throne of his father *Aḫséri*, king of Armenia [Mannai].

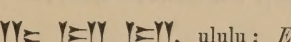
¶  , ululu; *Elul, the sixth month.* Monogram .

See *Abu*, p. 7, and List of Months, p. 50.

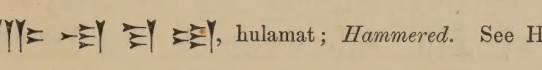
ULM  , hulamat; *Hammered.* See Heb. חָלַם and חַלְמוּת.

 , bilat mandattu biluti-ya matti hulamat lu ukin ṣiru-ssu; *tribute, the payment to my majesty of metals hammered, I imposed on him.*—Sen. T. ii. 46.

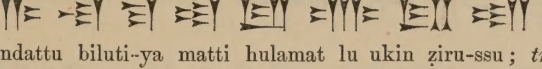
Doubtful; is found with the value of "rocks" or "mines" [see Tig. vii. 78 and Obel. 107], and  may signify some metal, though this is not the usual meaning of the word. Mr. Talbot's problematical מטל suggested the version I have given. I do not see how Dr. Oppert reads this "la part de ses perceptions."

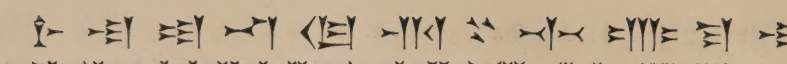
UM  .—Syl. 117. *A mother.*

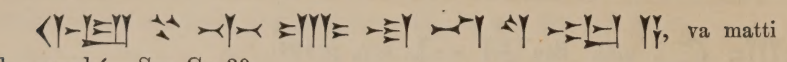
¶ , umu; *sort of stone.*

 , tamkabar aben umu aben izzir-rabi . . . madattu-su amḫar; *copper, stones various . . . his tribute I received.*—Sard. i. 97.

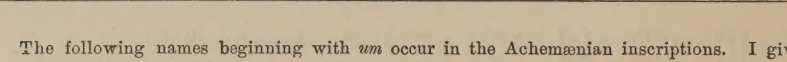
I find *u*, *umu*, and *uma*, words unintelligible to me, in combination with *la naparká* in more than one inscription. I copy them here together in order to aid the research of other students:—

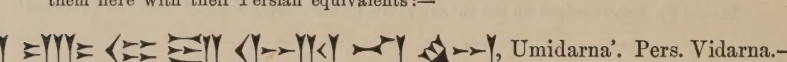
 , shamas bilu rabu yommi umu la naparka'.—Nab. Brok. Cyl. i. 16. See also ii. 18.

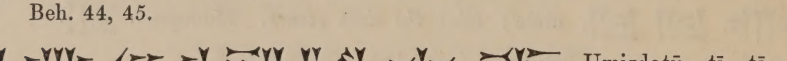
UM  , sallat nakiri matti uma la naparká l'upqida kirib-sa.—Esar vi. 59.

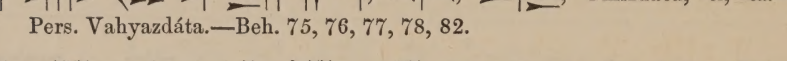
 , va matti u la naparká.—Sen. Gr. 39.

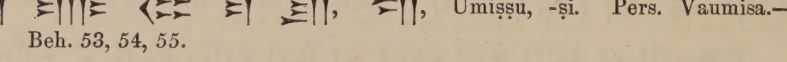
¶ The following names beginning with *um* occur in the Achemænian inscriptions. I give them here with their Persian equivalents:—

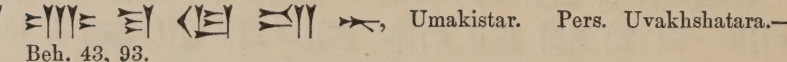
 , Umidarna'. Pers. Vidarna.—Beh. 44, 45.

 , Umizdatū, -tī, -tā.—Pers. Vahyazdáta.—Beh. 75, 76, 77, 78, 82.

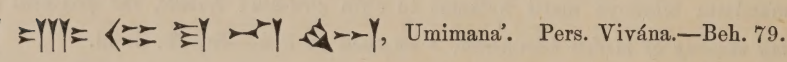
 , Umiṣṣu, -ṣi. Pers. Vaumisa.—Beh. 53, 54, 55.

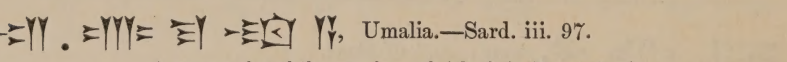
 , Umakistar. Pers. Uvakhshatara.—Beh. 43, 93.

 , Umimana'. Pers. Vivána.—Beh. 79.

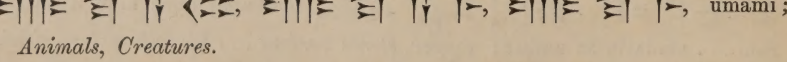
 , Umurga'. Pers. Umawadá.—No. 6, N.R. 14.

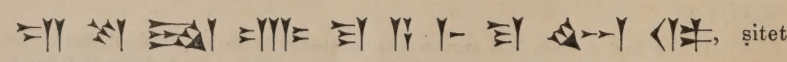
Some mistake may be suspected here; the Scythic version was Umavarka.

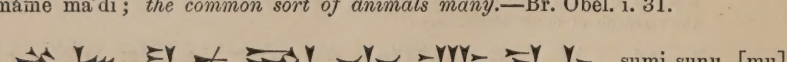
 , Umittana'. Pers. Utána.—Beh. 110.

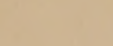
UML  , Umalia.—Sard. iii. 97.

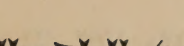
A strong city of the province of Adani, in Mesopotamia.

UMM  , umami; *Animals, Creatures.*

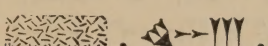
 , ṣitet umáme ma'di; *the common sort of animals many.*—Br. Obel. i. 31.

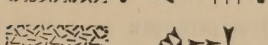
 , sumi-sunu [mu] itti umame .....; *their names with their animals of* [broken off].—Br. Obel. i. 32.

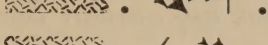
UMM  , umámi sa habba rabte; *creatures of the great sea.*—Brok. Obel. i. 29.

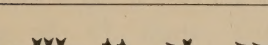
 , kibiz umami; *the trampling of animals.*—Monolith 62.

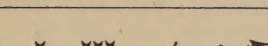
See the whole passage under , in p. 281.

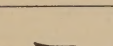
UMN  .—Syl. 674.

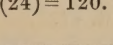
 .—Syl. 675, 676.

 .—Syl. 94.

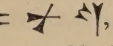
UMT  .—Syl. 125.

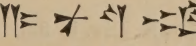
UN  .—Syl. 189.

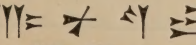
UNL  , usalla-nni; *he prayed me.*—Botta 151, 12(24) = 120. Heb. שְׁאַל. See Verbs.

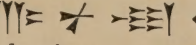
UNṢ  , Unaṣaguṣu.—Pl. 48, Vol. 1, l. 12.

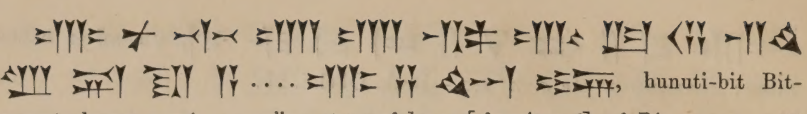
Name of a petty king of Lidini(?), in Cyprus. The name is completed from a much better fragment of Assurbanipal containing the same list of kings, not yet printed.

UNT  , hunut, *c.* hunutu, -ti, -te, *obl. Wealth, store, materials.* Heb. הוֹן.

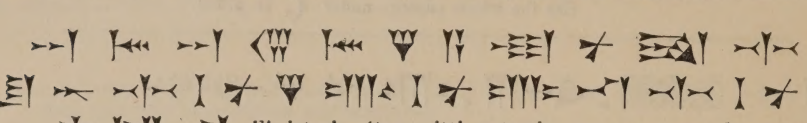
 , hunut taḫazi-sunu ekim-su; *their materials of war I took.*—Obel. 65.

 , hunut taḫazi .... lu upqida kirib-sa; *materials of war .... I laid up within it.*—Esar vi. 48.

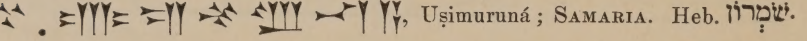
 , hunutu ḫurazi kaspi .... useẓa; *store of gold and silver .... I made go* [*I carried away*].—Sen. T. i. 28.

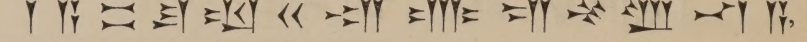
UNT  , hunuti-bit Bit-saggaṭu ḫuraz russá . . . uza'in ; *store of house* [*furniture?*] *of Bit-saggatu with beaten gold I adorned* —E.I.H. iii. 8. Uncertain.

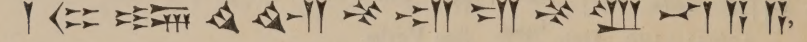
See also Sen. Gr. 9. Botta 153, 4 = 148. Esar iv. 54. Sh. Ph. iii. 16. Sard. ii, 64, 67 ; iii. 66.

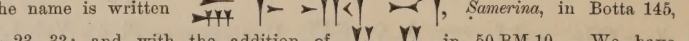
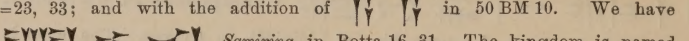
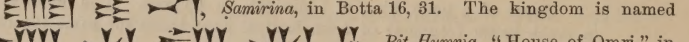
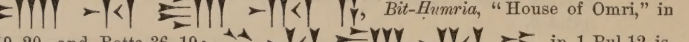
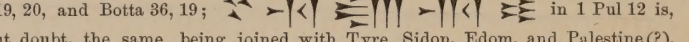
 , ili istari sátunu itti sutarti-sunu saga-sunu hunati-sunu . . . . aslula ; *those gods and goddesses with their coverings? their stores, their wealth . . . . I carried away.*—Assur b.p. vi. 85.

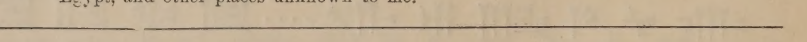
I do not remember this form elsewhere, and its value may be different; we have *hunutu* in the same inscription, v. 117.

UṢM  , Uṣimuruná ; Samaria. Heb. שֹׁמְרוֹן.

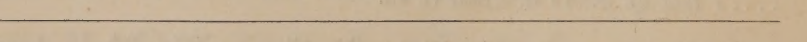
 , Abibaal sar Uṣimuruná ; *Abibaal, king of Samaria.*—48 I. 6.

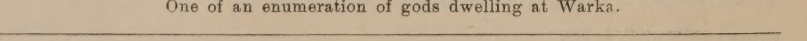
 , Minḫimmu er Uṣimurunai ; *Menahem of Samaria.*—Sen. T. ii. 47.

The name is written  , *Ṣamerina*, in Botta 145, 11, 21 = 23, 33; and with the addition of  in 50 BM 10. We have  , *Ṣamirina*, in Botta 16, 31. The kingdom is named  , *Bit-Ḫumria*, "House of Omri," in Sarg. 19, 20, and Botta 36, 19;  in 1 Pul 12 is, without doubt, the same, being joined with Tyre, Sidon, Edom, and Palestine (?). The origin of the appellation *Bit-Ḫumri* is seen in 1 Kings xvi. 23, 24, where Omri is recorded as builder of the city.

UṢN  Uṣanatai.—N. Div. ii. 93.

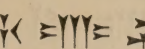
Name of a province of Syria, mentioned in connection with Hamath, Arvad, Egypt, and other places unknown to me.

¶  .—Syl. 273.

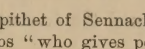
UṢR  Uṣura.—Neb. Yun. 32.

One of an enumeration of gods dwelling at Warka.

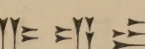
UṢT , huṣáti. Heb. חֻס, "silence, tranquillity."

 , epis huṣáti; *producer of silence.*—Sen. T. i. 5. Sen. Gr. 2.

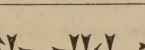
Epithet of Sennacherib. The meaning may be "one who puts to silence," or perhaps "who gives peace." Dr. Oppert renders it "qui agit selon le droit."

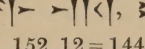
UET  , Uetas.—Obel. 108.

A strong town of Milidai, in Syria.

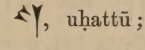
UPR  , Upiri..—Botta 37, 33; 16^{bis} 54; 152, 12 = 144.

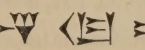
Name of a king of Asmun, on the confines of Egypt.

UPT  , uḥattū; *United with, belonging to.* Heb. יהד?

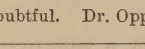
 , nis Assur-ki uḥattū biluti-ya in libbi usesib; *Assyrians belonging to my dominion within I settled.*—Botta 145, 20 = 32.

Doubtful. Dr. Oppert reads *upaliḥ*, translating "exalting my power."

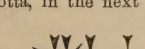
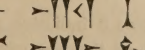
UẒU  , uẓuni; *coming out.* Heb. יצא.

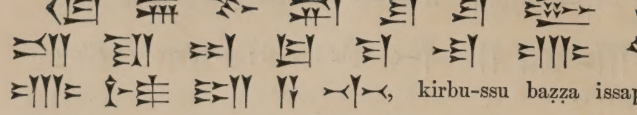
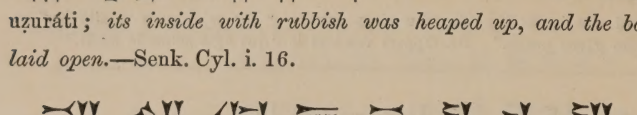
 , uẓuni niri-ya izbut; *coming out, he took my yoke.*—Obel. 134.

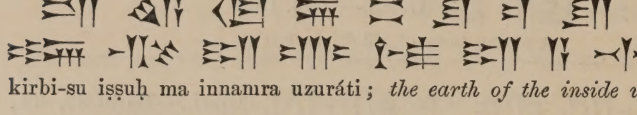
I believe this is a participial form—"coming out," or "having come out;"—possibly a subjunctive mood, with conjunction understood—"when he came out."

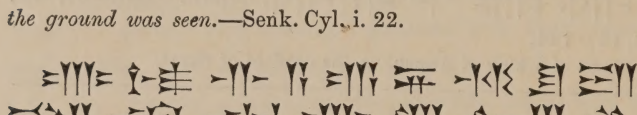
UẒR  , uẓurat, *c.* uẓurati, *obl. Pavements, basements.*

I am inclined, by a comparison of Senk. Cyl. i. 15–22, with Nab. Br. Cyl. ii. 36–56, to believe that *teminnu*, "basement," or "platform," must be nearly equivalent to *uẓurat*. The Hebrew יְצִר, a "formation," and צוּר, "a rock," may point more specially to a "pavement," or else to the natural hard ground underneath a building. Mr. Talbot suggests a "treasure," אוֹצָר, or the "clay cylinder" usually deposited in large buildings, of which so many have been found. The *uẓurat* in the example from Botta, in the next page, may have a different root.

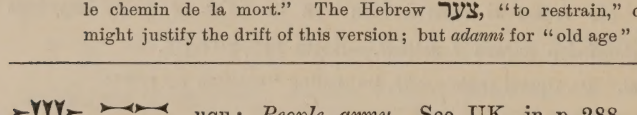


epiri-sunu aṣṣur ma bars-sunu azzur uẓurati-sunu uraksi; *the earth of them I cleared out, their altar I put by; their pavements I reached.*—Nabon. Brok. Cyl. iii. 33.

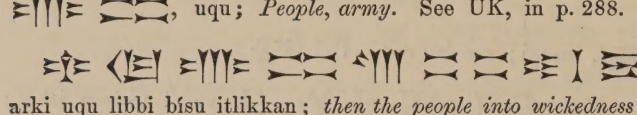
UZR  (v. ) kirbu-ssu baẓẓa issapku ma la uddá uẓuráti; *its inside with rubbish was heaped up, and the basements were not laid open.*—Senk. Cyl. i. 16.

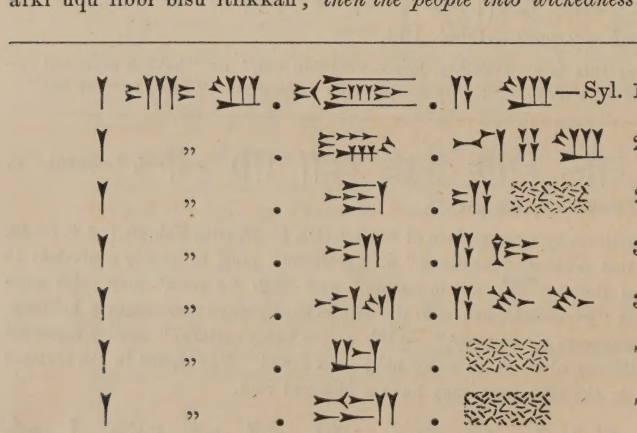
 epir [is-ḥia] kirbi-su iṣṣuḥ ma innamra uzuráti; *the earth of the inside was removed, and the ground was seen.*—Senk. Cyl. i. 22.

 uẓurat adanni iksuda-ssu-mma illika uruḥ múti.—Botta 151, 9 = 117.

Dr. Oppert translates this "les faiblesses de la vieillesse le trouvèrent et allerènt le chemin de la mort." The Hebrew עצר, "to restrain," or צרר, "to bind," might justify the drift of this version; but *adanni* for "old age" I do not clearly see.

UQ  , uqu; *People, army.* See UK, in p. 288.

 arki uqu libbi bísu itlikkan; *then the people into wickedness went.*—Beh. 14.

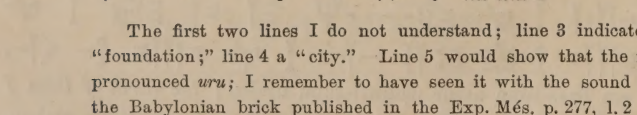
UR 

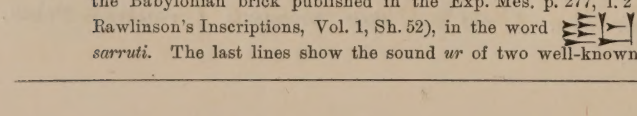
1 —Syl. 199.

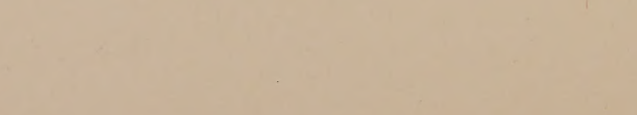
1 " 277.

1 " 289.

1 " 393.

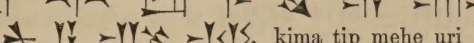
1 "  394.

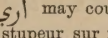
1 "  759.

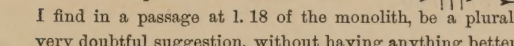
1 "  783–6.

The first two lines I do not understand; line 3 indicates a "building," or "foundation;" line 4 a "city." Line 5 would show that the monogram should be pronounced *uru;* I remember to have seen it with the sound *ru*, and that only in the Babylonian brick published in the Exp. Més. p. 277, l. 2 (a variant of No. 6, Rawlinson's Inscriptions, Vol. 1, Sh. 52), in the word , *sarruti.* The last lines show the sound *ur* of two well-known characters.

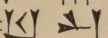
UR , uri; *Fires (?)*. Heb. אור.

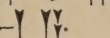
 , kima tip meḫe uri ana aibi aziq; *like the shock of ruin, fires (?) on the enemy I poured.*—Sen. T. v. 64.

This is very doubtful. The Hebrew word is almost always "light," rarely "fire," and I think always in a sense of utility. I do not know how far the Arabic اري may countenance the suggestion. Dr. Oppert translates stupor—"je versai la stupeur sur mes adversaires." If  , *urati*, which I find in a passage at l. 18 of the monolith, be a plural of *uri*, I must abandon my very doubtful suggestion, without having anything better to replace it. The passage alluded to is the following:—



This I would transliterate *in bab-sa urati kuṣṣi iz-dani.....alqá.* The meaning probably is, that the monarch had accumulated in the empty gates of his new palace thrones of sandal-wood and other articles of furniture, as well as heaps of gold and silver and other metals, which he had plundered from foreign lands. I have here supposed *urate* to be derived from a root allied to the Hebrew ערה. Dr. Oppert reads "dans la porte des *urati*."

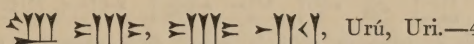
¶  , Urú, Uri.—46 II. 50*c*, 3*b*.

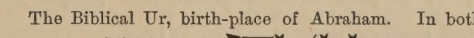
The Biblical Ur, birth-place of Abraham. In both cases we have the Accad equivalent,  , which is, I think, always written in the inscriptions; there is an error of the engraver in l. 3*b*. See p. 282.

URG , Urik.—Tig. jun. 57.

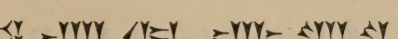
A King of the Quei nation.

URD , , urudu, *n.* urude, *g.* *Iron* or *brass.*

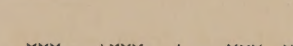
 , sallat ẓaẓáti pitik urude; *sculptured figures, work of bronze.*—Sen. B. iv. 27 = 42 BM 34.

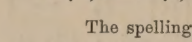
 .—Syl. 113.

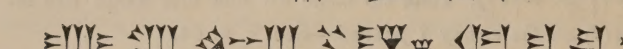
The monogram designates a metal, and has been rendered "iron" and "brass." The often-used epithet *namru*, "shining," would point to brass, but its employment for some means of conveyance over rugged rocky ground, too hard for ordinary carriage, would suggest iron. I rather incline to brass or bronze, from the circumstance of its having been employed for figures of bulls. See Neb. Gr. i. 44. Tig. ii. 8. Botta 152,17 = 161. See *Aggul*, p. 174.

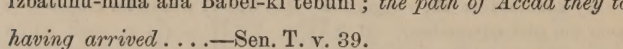
¶  .—48 II. 47*a*.

Varuttā may have been a phonetic rendering of Euphrates, in some local dialect. See p. 232.

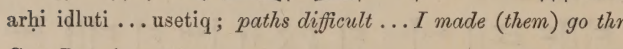
URḪ  , uruḥ, *c.* urḥu, *n.* arḥi, urḥi, *obl. a path, a way generally.* Heb. אֹרַח.

The spelling became  in the Babylonian inscriptions.

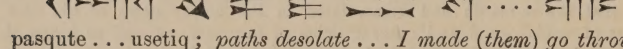
 , uruḥ Akkad-ki izbatunu-mma ana Babel-ki tebuni; *the path of Accad they took, and to Babylon having arrived* . . . .—Sen. T. v. 39.

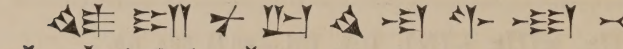
 , arḥi idluti . . . usetiq; *paths difficult . . . I made (them) go through.*—Tig. iv. 56.

See *Durgi*, p. 269.

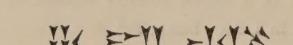
 , arḥi pasqute . . . usetiq; *paths desolate . . . I made (them) go through.*—N. Div. i. 19.

See Sard. i. 43.

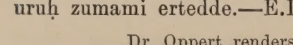
 , ḥarranu urḥi la pituti ṭudi pasquti; *the roads (were) paths unopened and desolate swamps.*—Sen. T. iv. 4.

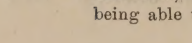
 , ḥaranū namraza uruḥ zumami ertedde.—E.I.H. ii. 22.

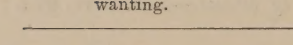
Dr. Oppert renders this "J'ai changé des hauteurs inaccessibles en chemins praticables aux attelages." This, I think, will represent the meaning; I had myself translated, word for word, "ways rugged, paths to bridles I extended," without being able to attach any meaning to the words.

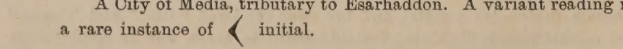
 .—38 II. 24 *b*.

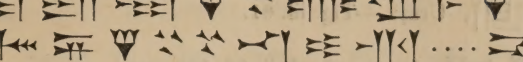
This would be sufficient to prove the value of *ḥarran*, if a proof had been wanting.

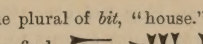
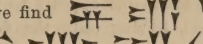
URK  , Uraka-Zabarna.—Esar iv. 21.

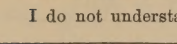
A City of Media, tributary to Esarhaddon. A variant reading is  ; a rare instance of initial.

URM  , Urume, Urumayai; *Urumians.*

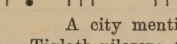
 , Urumáyai zabi Ḥatte; *Urumians and Hittite soldiers.*—Tig. ii. 101.

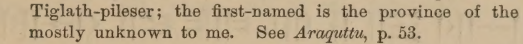
URM  , madatu sa Urume sa bitani sa sarrani sa mati Nairi .... amḫar; *tribute of Urume of the houses of the kings of Nairi .... I received.*—Sard. ii. 13.

Doubtful as to *bitani* being the plural of *bit*, "house." See *Bitani*, in p. 143. In l. 9 of the Standard Inscription we find  , *nirib sa bitani*, as a variant of  , *Urardi*. I do not understand what it means.

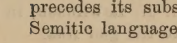
¶  . Urimzan.—Tig. jun. 30.

A city mentioned in an enumeration of provinces and towns conquered by Tiglath-pileser; the first-named is the province of the Namri, but the rest are mostly unknown to me. See *Araquttu*, p. 53.

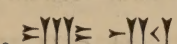
¶  , urumizi; *thickets, high trees (?).*

 , urumizi sadi lu akkiṣ; *the thickets of the mountains I cut down.*—Tig. iv. 68.

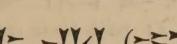
This is from Sir H. Rawlinson. I do not know the derivation of the word; *urum* would be "high," and *izi* "trees," and such trees would be available for making bridges, mention of which immediately follows; but the adjective never precedes its substantive, and a compound word would be against the idiom of a Semitic language.

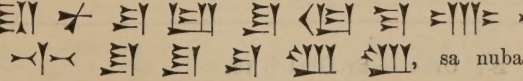
¶  , Urimizda'; *the god Ormuzd.*—Beh. 4.

The name of this Persian god is so written at the commencement of the Behistun Inscription; the falls away after a dozen lines, and does not appear again; in l. 65 the spelling becomes *Uramizda*, and in l. 75 *Uramazda*, which continues to the end. The name begins with *Aḫur* in the other inscriptions. See p. 27.

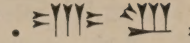
URN  , Varini.—Sard. i. 47.

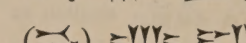
A province of Numme; Susiana? See *Arura*, *Arube*, *Aruni*.

¶  ( ), varini, varinni. *Peacocks.* Heb. תֻּכִּיִּים.

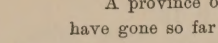
 , sa nubalu-su kima varini eli matti-su subaruru; *who drives away his adversaries like the screaming birds over his lands.*—Tig. vii. 57.

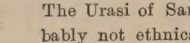
.—Syl. 235–9.

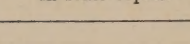
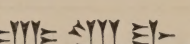
URṢ  , Uruṣu.—Tig. iii. 61.

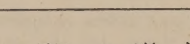
 , Uraṣi.—Sard. ii. 90, 100.

A province of Ḥaria, subdued by Tiglath-pileser. This monarch can hardly have gone so far eastward as Aria, though the "difficult mountains and distant countries which no king had ever attempted" might countenance the conjecture. The Urasi of Sardanapalus appears to be in the north-west, and the word is probably not ethnical, having only the determinative , and even that omitted in some copies.

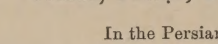
URR  .—Syl. 191. *A Rival.* See p. 165.

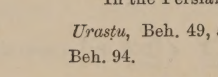
¶  , Urardá, Urarḍi; *Armenia.*—Obel. 44, 142, 144. N. Div. i. 24; ii. 48. St. 9.

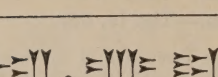
In the Persian period the *r* had become *s*. See  , *Urasṭu*, Beh. 49, 53; N.R. 16; and  , *Urasda*, Beh. 94.

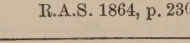
URS  , Uras.—Sh. Ph. iii. 10.

The capital of Giratbunda(?), a province of Armenia, apparently devastated in the third campaign of Shamas Phul. See a note by Sir H. Rawlinson, in Journ. R.A.S. 1864, p. 230, on the application of *Uras* or *Huras* to the god *Anu*.

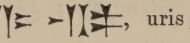
¶  , uris; *gloriously.* See אָאוֹר Ps. lxxvi. 4.

 , ana erani sa ina gisallat sadi saknu uris lu azniq; *to the cities which on the heights of the hills were situated gloriously I pressed forward.*—Tig. iii. 57.

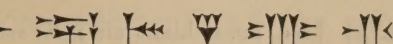
 , itti ummanáte-sunu gapsáte ina er va sade uris amdaḥiz; *with their extended armies in city and upland gloriously I fought.*—Tig. vi. 2.

¶  , Urase.—Br. Obel. i. 16.

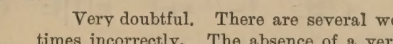
One of the provinces to which the king made hunting expeditions. See the city *Uras* above, which may be connected with *Urase*.

¶  . See *Urarda*.

URT , urite; *Opening for light (?)*. Heb. אוֹר.

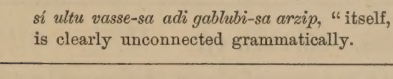
 , in babi-sa urite hekali; *in its gates openings for light to the palace* [*I made*].—Sard. ii. 4.

Very doubtful. There are several words added as variants; and, I fear, sometimes incorrectly. The absence of a verb in the passage quoted is very awkward, and can hardly have been intentional; the clause immediately following—

 ,

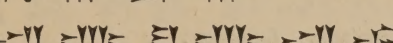
si ultu vasse-sa adi gablubi-sa arzip, "itself, from its foundation to its roof, I built"—is clearly unconnected grammatically.

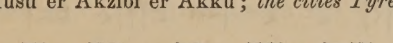
¶ , urute, *adj. pl. obl. Glorious.*

 , ultu pan namurrat galli-ya [izku] urute epis taḫaz-ya danni sa muniḫa la isú [duku] iplaḫu; *from before the sight of my glorious servants, in making my fierce fight who rest had not, they shrunk away.*—Sh. Ph. iv. 23.

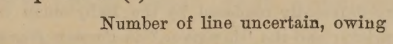
I do not remember to have seen another passage with such an inversion of the relative, but the meaning must be "who had no rest in making fight."

US , Husú; *Tyre.*

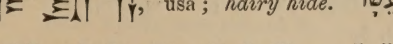
 , er Husú er Akzibi er Akku; *the cities Tyre, Ecdippa, Acre, &c.*—Sen. T. ii. 40.

 , er Husú sa in aḫi tamtī; *the city of Tyre, which (is) on the shore of the sea.*—Assur b.p. ix. 95 (?).

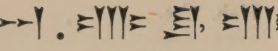
Number of line uncertain, owing to fracture of the cylinder.

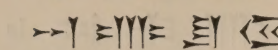
¶  .—Syl. 170.

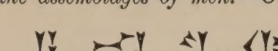
¶ , usá; *hairy hide.* עֵשָׂו and عَثَا.

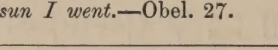
 , usá va ka amṣi; *the hide and the horns of buffaloes* (?).—E.I.H. ix. 11. Uncertain.

Articles used in ornamenting a palace. The name of Esau is believed to be cognate with the Arabic *athá*, "hairy." See Gen. xxv. 25.

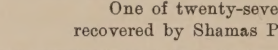
US  , samsu, *n.* samsi, *obl.* *Sun.* Heb. שֶׁמֶשׁ.

 , samsu kissat nisi; *the sun of the assemblages of men.*—Obel. 16. N. Div. i. 5. Epithet of the king.

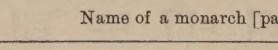
 , ana tamti sa dime samsi allik; *to the sea of the setting sun I went.*—Obel. 27.

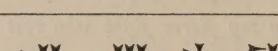
USL  , Urakka.—Sh. Ph. i. 47.

One of twenty-seven cities which had revolted against Shalmaneser, and were recovered by Shamas Phul.

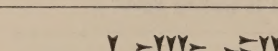
USN  , Shamsi-yav.—Tig. vii. 62; viii. 47.

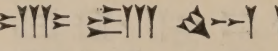
Name of a monarch [pateṣi] of the older empire, who lived in the 19th century B.C.

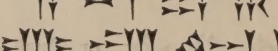
USR  .—Syl 145.

UST  , Uastal.—N. Div. ii. 45.

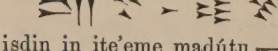
Capital of Ṣuḥme, a province on the borders of Armenia.

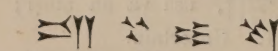
UT  .—Syl. 433.

UTH  , uta'ama; *Lawgiver.*

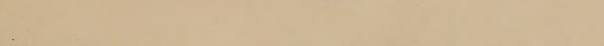
 , ana napḫar mati gabbi uta'ama; *to the aggregate of all lands a lawgiver.*—No. 17, C. 8.

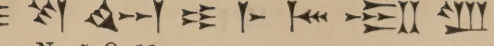
This sentence, which is so many times repeated in the Persian Inscriptions in almost the same words, is very differently rendered by the Babylonian translators, who seemed to have loved variety; and the "lawgiver," in Persian *framatára*, is made *uta'ama*, *ite'eme*, *ite'ehme*, *ita'imé*, and in one case what looks like *muta'imei*, but must be *ita'imei*, the initial *i*, written , having been made in the copy. I give the following as examples, premising that the copies are by no means clear:—

 , isdin in ite'eme madútu.—No. 15, D. 5.

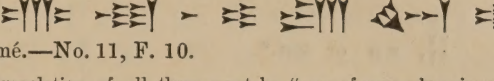
 , isdin ite'ehme madútu.—No. 13, E. 4.

In Babylonian , is the Assyrian .

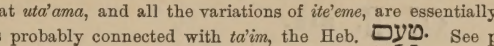
UTH  , 1 in ite'imei maḫrutu.—No. 5, O. 11.

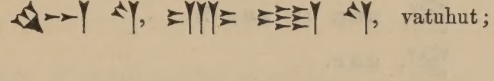
 , madútu in ita'imé.—No. 11, F. 10.

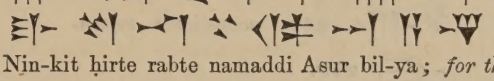
The translation of all these must be "one of many lawgivers;" the accurate observance of grammar cannot be expected in the Persian times.

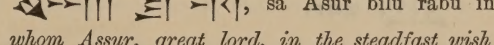
 , nis sa Aḫurmazda' uta'ama in eli-ka la imarruz; *O man, whom Ormuzd a lawgiver over thee shall not make severe.*—N.R. 35.

That is to say, Ormuzd promises thee that thy rulers shall not be tyrants. This translation is very doubtful; "the man whom Ormuzd makes a ruler shall not be a tyrant over thee," may not be much better. The Persian original has *framánâ*, "the law," instead of *framatára*, "the lawgiver," and the Babylonian is not a literal translation of the Persian, however that may be understood. There can hardly be a doubt that *uta'ama*, and all the variations of *ite'eme*, are essentially the same word, which was probably connected with *ta'im*, the Heb. טַעַם. See p. 102.

¶  , vatuhut; *desire, sake.* Heb. תְּאוָה.

 , ana vatuhut bit Nin-kit ḫirte rabte namaddi Asur bil-ya; *for the sake of the temple of .... the great exalted wife of Assur my lord.*—Tig. iv. 34.

 , sa Asur bilu rabu ina vatut kun libbi-su iḫsuḫu; *whom Assur, great lord, in the steadfast wish of his heart hath favoured.*—Tig. vii. 46.

UTK  .—48 II. 34 *a*.

This Proto-Chaldæan name of the Sun-god, like so many others in the same sheet, is at present illegible. See Gudibir, in p. 171, and Sir H. Rawlinson's note in Journ. R.A.S., there referred to.

Z

Characters arranged under letter Z.

, **za** or **ẓa.***

, **zi.**

, **zu,** sometimes **lih.**†

, **az, aẓ,** or **aṣ.**

, **iz, iẓ,** or **iṣ.**

, **uz, uẓ,** or **uṣ.**

, **zi.**

, **zab,** sometimes **bir.**

, **zib.**

, **zig.**

, **zig.**

, **zug** or **zag(?).**

, **zar.**

‡ , **zir.**

, **zir,** sometimes **mus.**

, **zir.**

, **zir,** sometimes **kul.**

, **zir.**

, **zur.**

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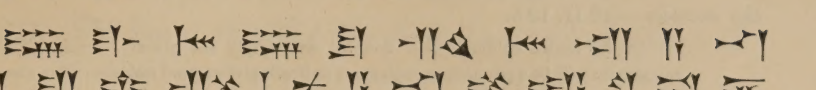
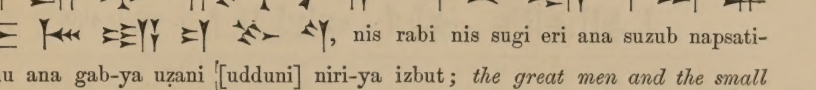
* sometimes, though rarely, represents *ṣa* also; see , *ṣapar, ṣipiru,* "copper."—Syl. 112. This hardly-correct substitution may, perhaps, be found with and also.

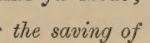
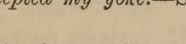
† This value of is rare; it is found in the name of Assurlih, which is written in Botta 146,19=55, and in the line following.

‡ , , *zir,* *sut,* and *uz,* have been occasionally confounded by copyists, and sometimes, I think, even by the original writers. Some inscriptions have instead of in all these forms.

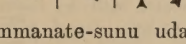
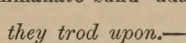
Z(I) , , *Life.* Monogram, or Accadian.

 , nis rabi nis sugi eri ana suzub napsati-sunu ana gab-ya uṣani [udduni] niri-ya izbut; *the great men and the small men* [or *multitude*] *of the city, for the saving of their lives, to my back having come out, accepted my yoke.*—Sard. i. 80.

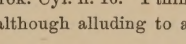
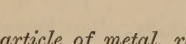
 , ana suzub napsati-sunu ḫuri ummanate-sunu udaisu; *for the saving of their lives the bodies of their soldiers they trod upon.*—Sen. T. vi. 18.

The reading is *napsati*, Heb. נַפְשׁ; the phonetic form  occurs in Tig. ii. 40, and iii. 16, in passages precisely similar. We very rarely find without ; in addition to the case above quoted from Sard. i. 80, of which most copies have  , I do not remember any but one in Nab. Brok. Cyl. ii. 16. I think the phonetic *napsate* likewise is always in the plural form, although alluding to a single life.

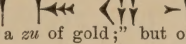
Z(U) , *Some article of metal, received as tribute.*

This is doubtful. We have  in Sard. iii. 62, and  in l. 45, where I had read , and translated "a *zu* of gold;" but on examination I find that *zu* is usually made in this inscription. I should, therefore, be inclined to suggest doubtfully that in these cases may be an error of the copyist for , of which one value appears to be "a sword."

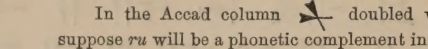
¶ is mentioned as a monogram, meaning "to go down;" but I do not remember to have met with it, though it may very easily have come before me in some passages which I have not understood.

¶ Dr. Oppert, in Botta, l. 182, reads  *zu amṣi*, "bdellium [ambre];" and at p. 347 of the Exp. Més. he explains *zu* by "excrement," supposing that amber was believed to be the excrement of some animal. I have no doubt that we ought to read , "skin," instead of , and that the whole passage is  , *ṣu amṣi ka amṣi*, "skin of buffaloes, horn of buffaloes." Compare Tig. vi. 73, where we have the same articles in juxta-position.

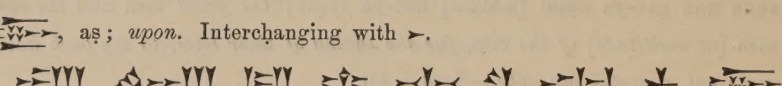
¶ is the Accad equivalent of the Semitic , *ka*, "thy," "thee;" see the following quotations in proof:—

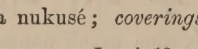
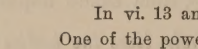
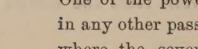
 , ki-zu-ta = itti-ka; *with thee.*—12 II. 46 *b*.

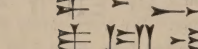
Z(v) , nukkuri-ka; *thy enemies.*—16 II. 12 *b*.

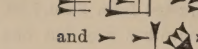
In the Accad column doubled will imply the plural "enemies," and I suppose *ru* will be a phonetic complement indicating the sound *nukkuru*. See also  .—Syl. 480.

(A)Z , aṣ; *upon.* Interchanging with .

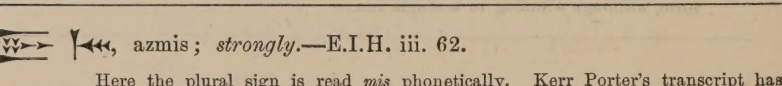
 , taḥlupti tamkabar aṣ kubbu va nukusé; *coverings of copper on arch and vault.*—E.I.H. ix. 14.

In vi. 13 and viii. 7, the same phrase occurs with instead of . One of the powers of is certainly *aṣ*, but I have not found used for it in any other passage. We have many words in the great inscription of Sardanapalus where the several originals use and indiscriminately; I may adduce  and , *pasqute*, in i. 45;  and , *aslula*, in i. 52, 61, 89;  and , *askun*, ii. 28, &c. The meanings given to *kubbu* and *nukusé* are uncertain.

¶  , azmis; *strongly.*—E.I.H. iii. 62.

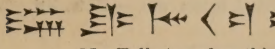
Here the plural sign is read *mis* phonetically. Kerr Porter's transcript has  .

(I)Z , iẓ; *tree, wood.* Heb. עֵץ.

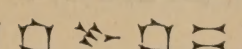
 , izi satunu .... lu alqa ma ina izsari matti-ya lu azqup; *those trees .... I took, and in the orchards of my country I planted.*—Tig. vii. 19.

¶ is much used as a determinative before names of trees and articles of wood, and perhaps, unscientifically or carelessly, of other materials, such as ivory. As examples of trees we have or , *erini* or *erni*, "ash" or "pine," Heb. אֹרֶן; , *surman*, "box," Chald. שׁוּרְבָּן; , *muzikkanna*, (?) , "ivory," &c. These represent the trees as well as the wood, but the specific values attributed to them are doubtful. Of wooden objects we have or , "sceptre;" , "arrow;" , "throne;" , "ship;" , *salimme*, "figure" or "image;" , *qiras*, a "plank," Heb. קֶרֶשׁ. All these I shall arrange in alphabetical order, mixed up with those words of which is a constituent part. I do this because in the present state of our acquaintance with the language I am by no means sure of my ability to separate them correctly.

(I)Z I do not understand the use of 𒁹 in the two extracts following:—

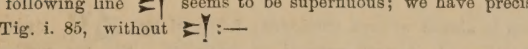
 , nisi labbi u iz tur u sal.—Esar i. 52.

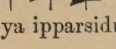
Mr. Talbot renders this "with the slaves, old men, women, and children."

 , iz gilbu gilbilu.—Esar ii. 45.

Dr. Oppert makes this "l'impie, le frivole." Mr. Talbot translates "an old man, vile and hateful," reading *gilbu gilbithu*, "dog of dogs," from Heb. כֶּלֶב. See p. 177.

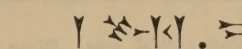
In the following line 𒁹 seems to be superfluous; we have precisely the same phrase in Tig. i. 85, without 𒁹:—

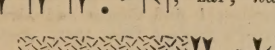
 , sa ina iz pan galli-ya ipparsidu; *who from the face of my servants had fled.*—Tig. ii. 2.

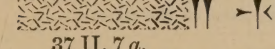
¶  .—48 II. 18*a*.

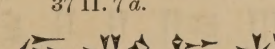
This indicates that 𒁹 might stand for "great." I do not remember to have found the character so used.

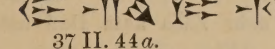
¶ 𒁹 varies with 𒁹𒀀, *is*, in Sard. ii. 118; with 𒁹𒁹𒁹, *is*, in Tig. vi. 102; and with 𒁹𒄑𒀀 𒁹𒀀, *gis*, in Sard. i. 42. *Gis* is given as a gloss in 50 II. 22 *b* also.

(U)Z  .—Syl. 283.

ZA  , zai; *name of a bird.*

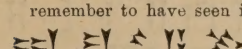
 .—37 II. 7*a*.

 .—37 II. 44*a*.

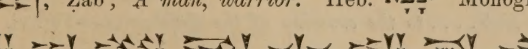
 .—37 II. 57*a*.

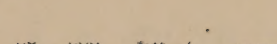
ZB 𒁹 𒁹𒀀, ab; *Father.*

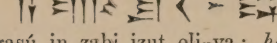
This appears to be the meaning from the following extract, but I do not remember to have seen it so used:—

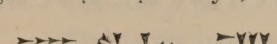
 .—32 II. 60 *b*.

¶ 𒄑 𒁹, Ẓab; *A man, warrior.* Heb. צָבָא. Monogram 𒄑.

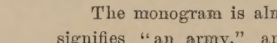
 , ẓab zeri itti-ya uspalkit; *the men of the desert with me* [*from me*] *he had turned away.*—Botta 151, 15 = 123. See 𒄑 𒄑𒄑 in l. 136.

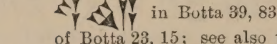
ZB 
agasú in ṣabi iṣut eli-ya; *he with soldiers going out upon me.*—Beh. 38.

 , ṣabi taḫazi-ya; *my men of battle.*—Sen. T. iii. 73; iv. 9.

 , 20500 ṣabi tiduki-sunu; *twenty thousand five hundred fighting men of them.*—Obel. 66.

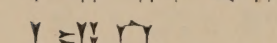
The monogram is almost always employed; followed by , "many," it signifies "an army," and is read *ummani* or *ummanati*. See the combination in Botta 39, 83, and , *ummani*, in the parallel passage of Botta 23, 15; see also the variant *ummanate* in Tig. iv. 10.

 —Syl. 431.

 „ 430.

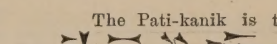
„ 293.

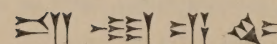
The first of these shows the sound of the monogram; the other extracts indicate its value as "soldiers." See Heb. עָרַם "gather together," in Exod. xv. 8. The monogram is inadvertently printed in Nos. 430 and 431.

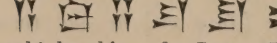
¶  , Zaba, Zabi, *fem. River* ZAB.

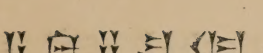
Name of two rivers which flow into the Tigris; the Upper Zab and Lower Zab, or Greater and Lesser Zab. The upper river is the northernmost; it is the *Zabatus* of Xenophon and *Lycus* of Ptolemy and Strabo; I find *Caprus* and *Zerbis* as equivalents of the lower river in Sh. 27 of Spruner's Ancient Atlas, 1863. *Zerbis* is given by Pliny, and it is said to be the Kurdish name of the river.

, nahr Zaba anta aḫrá nahr Pati-kanik(?) sum-sa [mu] abbi; *the Upper Zab I dug, Pati-kanik(?) its name I called.*—Sard. iii. 135.

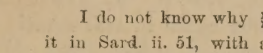
The Pati-kanik is the Negoub. In the parallel Monolith 6*b* it is called  , *babilat kanik;* Dr. Oppert calls it *babat-ouboul*, "porte de l'abondance."

 , istu ebirtan Zabi supalí .... adi ebirtan Puratte; *from the crossing of the Lower Zab .... to the crossing of the Euphrates.*—Tig. vi. 40.

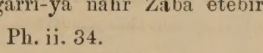
 , nahr Zaba supalá lu ebir; *the Lower Zab I crossed.*—Tig. iii. 94.

ZB  , nahr Zaba kitá u etebir; *the Lower Zab I crossed.*—Obel. 110.

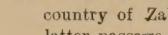
I do not know why is added here; we have the same phrase without it in Sard. ii. 51, with a variant for .

 , in 3 garri-ya nahr Zabā etebir; *in my third expedition the Zab I crossed.*—Sh. Ph. ii. 34.

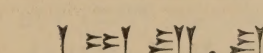
In Sh. Ph. iv. 2 we have also a city Zab, connected with the river; and a country of Zab, in Sard. ii. 130 and Sard. iii. 123, though incorrectly printed in the latter passage.

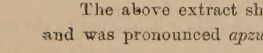
¶  .—Syl. 127.

The above extract shows that was considered to be a monogram, and was pronounced *apzu.* Dr. Oppert translates it "liquids" or "flowing."

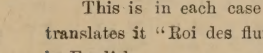
 , Obel. 5. , N. Div. i. 2; 43 BM 4.

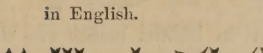
This is in each case an epithet of the god . Dr. Oppert translates it "Roi des fluides." "King of the waters" (or waves) would be better in English.

 , zir bardu kirib apzi.—Sard. i. 8. Qui fait la division entre les flots.—Opp.

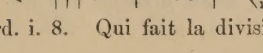
 .—Botta 154, 1 = 169.

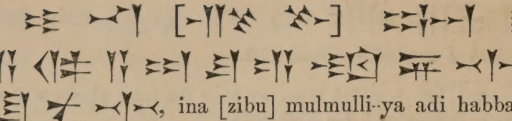
This is Accadian; it would read in Assyrian *nuni va izzuri ḫigali apzi,* "fishes and birds of flowing streams."

¶  , zibi; *Finger.* Heb. אֶצְבַּע.

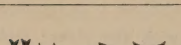
 , sa ipsit qati-su va nadan zibi-su eli ili rabi iṭibu; *who the work of his hand and the gift of his finger hath conferred upon the great gods.*—Tig. vii. 52.

I should have preferred *gold,* Heb. זָהָב, because of the identity of the initial consonants, and should have read *narib zibi-su,* and translated "the increase of his gold," but for the variant *nadin* in the following quotation, which would not have admitted the reading *narib*:—

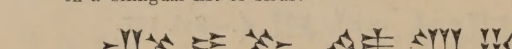
 , sa ipsit qati-su va nadan zibi-su ili rabi sa shame u kite iramu; *the work of whose hands, and the gift of whose finger the great gods of heaven and earth have exalted.*—Sard. i 25.

ZB 
ina [zibu] mulmulli-ya adi habba eliniti lu ardi sunuti; *with the energy of my attack to the upper sea I drove them.*—Tig. iv. 99.

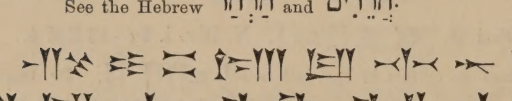
I think *zibu* in the last quotation must be the same word as in the two preceding; of course it is taken figuratively. *Zibu* does not occur on all the cylinders.

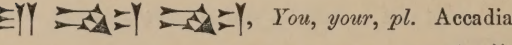
¶ 
zíbi; *Birds of the desert (?).*

I have given this translation, doubtfully, from the following line, which occurs in a bilingual list of birds:—

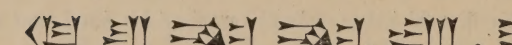

—37 II. 4*b*.

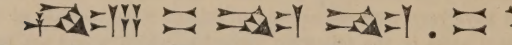
Ḫarruḫai, the Assyrian equivalent, probably signifies "belonging to the desert." See the Hebrew חָרְחָר and חֲרָרִים.

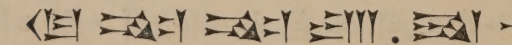

zíbi illuti tarḫabni surruḫi tamqiti la libbáti maḫar-sun akki; *desert-birds noble, formidable, abundant, splendid, whose presence was not . . . . I sacrificed.*—Botta 154, 4 = 172.

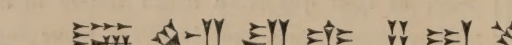
ZBB 
You, your, pl. Accadian.

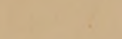
I have no notion of the sound of , but I usually call it *nen* as a makeshift. The following extracts from bilingual tablets prove its pluralizing power in Accadian, when added to the pronouns *zu*, "thy," and *bi*, "his;" the third shows that *bi* might be sometimes omitted, *nen* alone meaning "them." Curiously enough I find *bi* used as equivalent to *sunu* in 16 II. 58*a*,
representing , "their god," *ilu-sunu*. The plural of , *mu*, "my," is , *me*, "us;" see *ki-me-ta*, "with us."—12 II. 45*b*.


itti-kunu; *with you.*—12 II. 47*b*. Accad, ki-zunen-ta.


bilat-ṣunu; *their tribute.*—38 II. 16*c*. Accad, bilat-binen.


itti-sunu; *with them.*—12 II. 43*b*. Accad, ki-nen-ta.

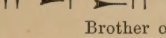
¶ 
—32 II. 20*c*.

ZBB  , Zabdána.—Sard. iii. 20.

Brother of Nabubaladan, king of Kardunias, captured by Sardanapalus.

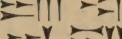
¶ , Tel-sa-Zabdani.—Sard. ii. 130; iii. 123. St. 10.

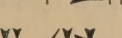
Name of a city near the River Zab.

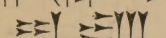
 .—Sard. ii. 130.

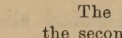
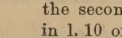
.—Sard. iii. 123.

The first of these extracts is read *ultu[ta] er Tel-sabtani adi er Tel-sa-Zabdani*; the second *adi er Tel-sa-Zabdani u er Tel-sabtani*; a third copy of the same narrative, in l. 10 of the Standard Inscription, is like the second copy above given, with one or two minor variants, but with the more important variant of *ta*, "from," for *adi*, "to," at the beginning. The version of the whole sentence, including a preceding clause, the same in all, will be "from the passage of the Lower Zab to the city of Telbári, which is beyond the province of Zab [see note on *Zab*, in p. 307], (and) from the city of Tel-sabtani to the city of Tel-sa-Zabdani, &c., I subdued;" the last bit may be "together with the cities of Tel-sa-Zabdani and Tel-sabtani." I suspect that the resemblance of the names has caused some confusion in these passages.

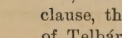
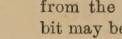
ZBD  , iz butni; *a sort of timber*. See p. 76.

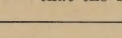
ZBH  , ẓabah; *Glory*. Heb. צְבִי.

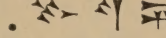
 , ẓabah biluti-su (l'ip)pallú; *the glory of his power may they overthrow*.—Tig. viii. 79. See p. 100.

ZBU  , var.  , Zab-Yav.—Sard. ii. 49.

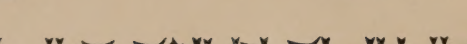
Name of a chief of the country of Nispi [Edinu], subdued by Sardanapalus.

ZBḪ  , zab-mada; *soldiers many;* used as a monogram for *Army*. See p. 396. We have  without in Sh. Ph. ii. 19; iv. 37, 42.

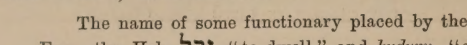
ZBL  , iz-bilat; *Image of goddess; Idol.*

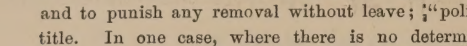
 , bit iz-bilat-rabi sa kirib Ur-ki; *the house of the great idol, which is in the city of Ur*.—Nabon. i. 6.

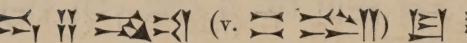
This must be the meaning of the word, being made up of the monogram of "goddess" and the determinate of "wood" or like material.

ZBL 
zabil-kuduri, zabil-kudurri.

The name of some functionary placed by the monarch over conquered nations. From the Heb. זבל, "to dwell," and *kuduru*, "a boundary," I think the duty of this officer may have been to compel the people to remain in their proper domiciles, and to punish any removal without leave; "police-officer" might be a convenient title. In one case, where there is no determinative, the meaning is probably "compulsory residence."

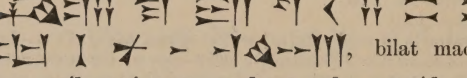

zabil-kuduri eli-sunu ukin; *police-officers over them I placed.*—Sard. i. 56.


bilat madatū u zabil-kuduri eli-sunu askun; *tribute, imposts, and compulsory residence upon them I established.*—Sard. i. 67. See also Sard. ii. 11, 15.

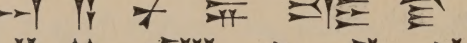
¶ 
Azbilakunu.—N. Div. ii. 37.

A city on the Euphrates annexed to Assyria by Shalmaneser, who changed its name to Alligu or Aligu. See p. 32.

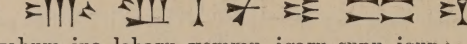
ZBM
zabum.


Anunitā bilat-ya sa ultu an zabum ina labaru yommu igaru-sunu iqup; *Anunit, my lady, who from Zabu? in ancient days their structure had compassed.*—Neb. Br. Cyl. iii. 29.

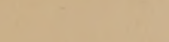
Zabum is a doubtful word; the arrow before it might show it to be a man's name, and it is so read by Dr. Oppert, who includes in the sentence a preceding clause, which can hardly be admitted; his version is "Le temple du Soleil..... et le temple Ulbar.....furent renversés jusque dans leurs substructions par Zaboum, dans les temps anterieurs." Mr. Talbot renders it, "Of these temples, that of Anunit, my lady, was most ruinous: from old-age its stones had all fallen down."

¶ 
Zabā; *the River Zab.*—Sh. Ph. ii. 34; iv. 2.

In addition to the two rivers of this name, we have a *Zabā* which is called a city in Sh. Ph. iv. 2, and a country in Sard. ii. 130 and Sard. iii. 123. It is mentioned in both cases as being near the River Zab, which is specified as the Lower Zab by Sardanapalus.

ZBN 
Zabanu.—Sh. Ph. iii. 60.

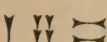
Petty king of a province of Nairi.

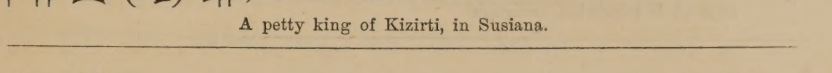
ZBN  .—Sard. ii. 24, 30, 49.

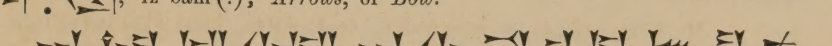
Varies with in l. 49. See p. 309.

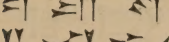
¶ , Zabini.—Sard. ii. 58.

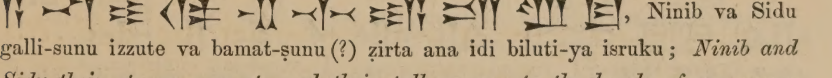
A petty king of Kizirti, in Susiana.

¶  , iz bam (?); *Arrows*, or *Bow*.

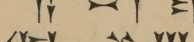
 , Ninib va Sidu galli-sunu izzute va bamat-ṣunu (?) ẓirta ana idi biluti-ya isruku; *Ninib and Sidu their strong servants and their tall arrows to the hands of my power delivered over.*— Tig. vi. 59.

 , amṣi in bani-su vasankit; *reems with his arrows he brought down.*—Br. Obel. i. 7.

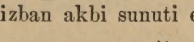
See also Esar i. 31. Tig. vi. 65, &c. We have  , "archers," in Botta 151, 8(20)=116, and Sen. T. ii. 74. The following line I do not clearly understand:—

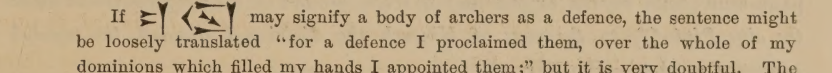
 , ana izban akbi sunuti eli kizir saruti-ya sa umallú qatú-a uraddi.—As. b.p. vii. 98.

If may signify a body of archers as a defence, the sentence might be loosely translated "for a defence I proclaimed them, over the whole of my dominions which filled my hands I appointed them;" but it is very doubtful. The pronunciation of is quite unknown to me; the signification is generally understood to be "arrows;" Dr. Hincks read it "spears;" Dr. Oppert, I believe, renders it "a bow."

ZBP  , Zapparia.—Obel. 178.

Capital city of Muzaẓir, a province near the borders of Armenia, occupied by Shalmaneser in his thirty-first year.

¶  , Zippáti; *Wells, springs.* Heb. צוֹר.

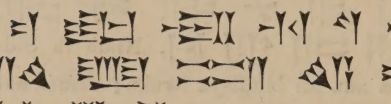
 , ultu kirib nahr Huṣur máme darúti asarsa usardá kirib

ZBP zippáti satina usaḫbiba pattis; *from within the river Ḫuṣur the perennial water I took away, I carried down into those wells, I confined for water-supply.*—Sen. Gr. 61.

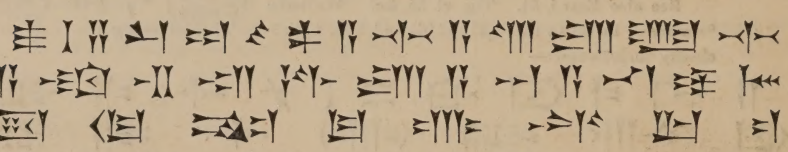
The same in 42 BM 43 with *birâte* instead of *zippáti;* see p. 117. The meaning of *pattis* is somewhat uncertain.

¶ Zippáti; *Trees.*

Mr. Talbot connects this value with the Chaldee זִפְתָּא, "pitch," and thinks that "fir" or "pine-trees" are meant.

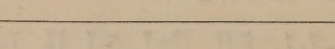


izsar maḫḫu tamsil Ḫamanū sa gimir sim madi puluq zippáti .... kirib-su; *a large plantation like those of Mount Amanus, which all of great price, and choice of trees ... in it* [*in which were all trees of great value, and select*].—Sen. Gr. 58. 42 BM 40. Sen. B. iv. 33. Cf. Botta 37, 39. Esar vi. 14.



assu zaqap zippáti eqil [alib] tamirti elin er Pitán (?) ana turi Nineveh-ki pilqu upalliq iz usatgila panu-ssun; *with regard to planting of trees, ground of the neighbourhood above the city Pitán (?) to the men of Nineveh the division I divided, the wood I entrusted to them.*—Sen. Gr. 59.

These two versions are hazardous and doubtful, though I believe they give the general meaning. I read , *puluq*, from Syl. 169; its value is "set apart," "choice;" and it is rather a substantive than an adjective; see Sard. iii. 135, and the parallel Monolith 8*b*. The word which I have transliterated *Pitán* is given in the text exactly as in Bellino's engraving; a city *Pitanu* occurs in Esar ii. 25.

ZBR  .—Syl. 112. *Copper;* see p. 231.

¶ , izbar.—2 Mich. i. 20.

Some article of wood given in exchange for land. See under *Appa*, in p. 114, and under , in p. 116. Read the note in p. 177, under the heading *Gilda.*

ZBR , *Fire.* See p. 116.

¶ , Zabarna. See *Uraka*, p. 296.

¶ , ṣabruni; *they collect.* Heb. צבר.

madatu sa Ṣitummena sa kima ḫirate [sal] ṣabruni amḫar; *tribute of Ṣitummena, which was such as women collect, I received.*—Sard. ii. 76.

The tribute consists of jars and breastplates, and other articles of copper. I assume *zabru* to be in what Dr. Hincks called the permansive form, with the suffix *ni*, required by the relative. He proposed to render this "a people who, like women, were in the habit of dancing," from צפר(?). See Journal of Sacred Literature, Oct. 1855, p. 162. I think, but am not sure, that the form in *uni* was used for both genders. If this be not the case, the rendering of Dr. Hincks might be preferred, though neither version is strictly grammatical. *Ṣitummena*, written in some copies , appears to be in the country east of the Tigris [Dr. Oppert transcribes *Ṣipir-mina*].

¶ , zibirti; *Multitude, Body.*

Marduk-baladanna .... sar Kaldi zibirti ḫiriṣti in limni [sini] la paliḫu zikir bil bili; *Merodach-baladan .... king of Chaldæa and a vigorous multitude, in wickedness not revering the memory of the lord of lords.*—Botta 151, 14 = 122.

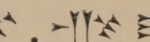
ZBS , *Name, renown.* See *Zikir*, p. 320.

¶ , , iz-buruḫi, iz-buruḫati; *Bar, staff.* Heb. בְּרִיחַ.

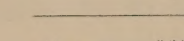
370 ur-maḫi danni kima iẓẓur quppi in iz-buruḫi aduk; *three hundred and seventy strong lions, like birds crowded together, with staves I killed.*—44 BM 24.

iz-buruḫati amḫar; *bars I received.*—Obel. Epig. 2, 4.

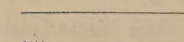
Probably bars of precious metal, being associated with articles of gold, silver, and other metals.

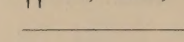
ZBS  , Zigartū.—Botta 36, 11.

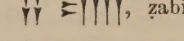
One of a miscellaneous list of countries subdued by Sargon.

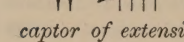
¶  , iz-bisli; *wood for carving.* See p. 132.

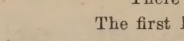
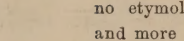
In reference to my note on *umrani*, in the page cited, I ought to have remembered that is often written instead of , *dup;* this will explain Dr. Oppert's reading *daprani.*

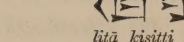
ZBT  , Zabi; *River Zab.* See p. 306.

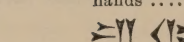
¶  , ṣabit; *Captor, conqueror.* Arab. ضَبَطَ "to seize."

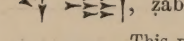
 , ṣabit pulugi niṣute; *captor of extensive regions.*—Tig. i. 38. Epithet of the king.

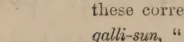
 , ṣabit liḫi sakin líte eli kali sina mati; *taking securities, establishing laws over all those countries.*—Sard. i. 16; = iii. 117 = St. 5.

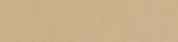
There is some difference of opinion about the meaning of *liḫi* [*liṭi?*] and *líti.* The first I would connect with the Hebrew לוּחַ, "tablet," "document," perhaps "a bond," which would imply "securities" or "hostages;" for the second I know no etymology, but it is generally imposed upon conquered nations, as above; and more rarely it must be a "statement" or "record," as  , *litā kisitti qati .... ziru-ssu usaṣṭir,* "a statement or list of the acquisitions of my hands .... upon it I caused write," Sen. T. ii. 5; and  , *litat gurdi-ya .... alṭur,* "the account of my victories .... I wrote," Tig. viii. 39.

¶  , ṣabtu; *they occupied.*—Sen. T. v. 49.

This word is from *ṣabat,* as in the preceding article, and I would refer to the last entry in p. 121 for the passage containing it. The word  there I now read *maski* [see מְשׁוֹךְ, "drawing out at length," Psalm xxxvi. 10, marginal version], translating *maski-ya,* "my lines," and I make one word of *ṣidirta.* With these corrections the passage will read *miskunu ṣidirta pan maski-ya ṣabtu ma usa'lu galli-sun,* "placing their ranks, they occupied the front of my lines, and sent forward their soldiers."

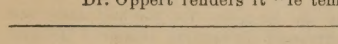
¶  , zabiti(e); *Firm, strong.* Ch. צְבִי.

I have nothing to add to what is stated under *Bilsi,* in p. 101, except that there is a variant reading *bilte* in the first extract. In view of the parallel  of l. 111, I cannot but look at this variant as an error of the copyist.

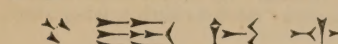
ZBT  , Bit-zibatila.—E.I.H. iv. 54.

A temple built in Borsippa by Nebuchadnezzar, in honour of the goddess *Gula*. Dr. Oppert renders it "le temple de l'âme immortelle."

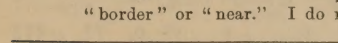
ZG , zig.

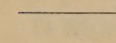
 .—50 II. 63*b*. See p. 205.

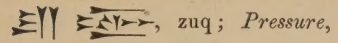
Appears to show that is the Accadian equivalent to , "border" or "near." I do not remember to have seen it so used.

¶  .—Syl. 198.

¶ , ziga; *Damage.* Heb. נזק.

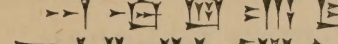
 , lú ana ṣiga useṣṣu; *or (if any one) to damage shall expose.*—1 Mich. ii. 11.

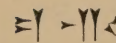
¶  , zuq; *Pressure, distress.* Heb. צוק.

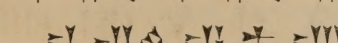
 , zuq niri nisi (?) nikṣi iḫrib bannate alme aksud; *the pressure of my yoke the men and their possessions weighed down; the families I pursued and captured.*—Sen. T. iii. 16.

This is consistent with the whole narrative, but there is too much guess-work to encourage full confidence in the translation. See *Bannate*, in p. 112.

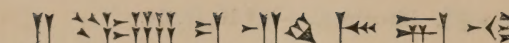
ZG(A) , zugá.

 , Nabu zukkallu ṣiru zugá u nibrita l'iskuna as ....; *may Nebo, of lofty intelligence, distress and decay bring upon the* ....—1 Mich. iv. 17.

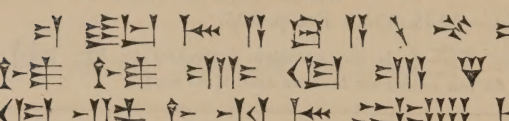
¶  , izgi, izge; *some animal.*

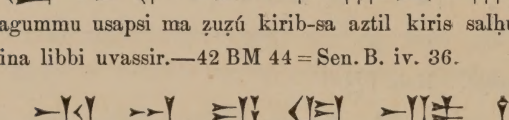
 , izge pagáte.—44 BM 18.

One or two of a long enumeration of animals, some taken alive and some killed by Sardanapalus. I think we should read *izge* and *pagáte*, because we have *pagáte rabi* and *pagáte turi* in the list.

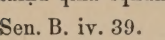
ZG(A) 
2 saḫ izgi bit-zir ḫui iduk.—Brok. Obel. i. 23.

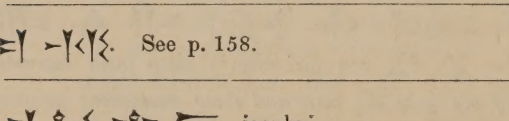
Besides this *izgi* we have here the *saḫ* and the *bit-zirḫu;* for the last name see p. 136. The *saḫ* and the *izgi* occur in the following quotations, which I do not clearly understand; the first certainly alludes to plantations made near pools, and various water-birds and other animals placed in them; the second, which follows almost immediately in the same inscription, mentions the same birds building their nests, and the same animals growing fat:—

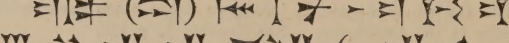

iṣṣari nahr agummu usapsi ma ẓuẓú kirib-sa aztil kiris salḫui saḫi izgi mili [adan] kísi ina libbi uvassir.—42 BM 44 = Sen. B. iv. 36.

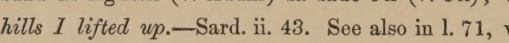

iẓẓuri shame [ḫu an-e] kiris salḫu qina iqnun [ikbid?] ma saḫ izgi mili [adan] kísi urappisu.—42 BM 47 = Sen. B. iv. 39.

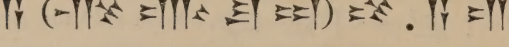
¶ See p. 158.

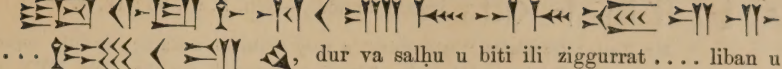
ZGB  , izgubni.


qaqqadi [risdu] sunu in izgubni (v. izduni) sa sade c'il (v. e'li); *their heads on the tops of the hills I lifted up.*—Sard. ii. 43. See also in l. 71, where some copies omit .

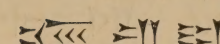
¶  .—47 II. 53 *b*.

ZGG  , ziggurrat, *a.* ziggurratā, *n. Fortresses, towers.* Samaritan, *ẓanaq*, "to shut in." See Heb. צִנֹּק, "a prison."

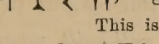

ziggurrat bit iz-bilat-rabi sa kirib Ur-ki; *towers of the house of the great idol which is in the city of Ur.*—Nabon. i. 6. See also lines 14, 19, 24, and p. 309.

ZGG  , dur va salḫu u biti ili ziggurrat .... liban u epiri [iṣḫi]; *the fortress, and outwork, and the houses of the gods, towers .... bricks and earth.*—Bavian 53.

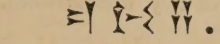
This is from a part of the Bavian Inscription, in which there is much uncertainty of the sequence; many letters also are quite gone. The whole passage implies that the towers and all the buildings mentioned had fallen to ruin, and that Sennacherib had them carried off and thrown into the Araxes.

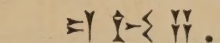
 , ziggurratu; *fortresses.*—30 II. 1 *b*.

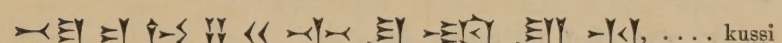
This word is put at the head of a list of about twenty fortified places in Babylonia.

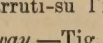
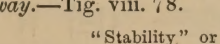
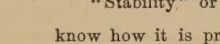
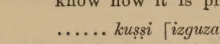
ZGZ  , izguza; Accadian. *Throne.*

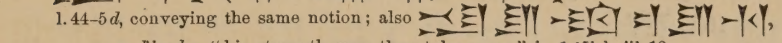
This is almost invariably used in Assyrian, but the Assyrian equivalent is *kuṣṣu*, Heb. כִּסֵּא. See the following extracts from bilingual tablets:—

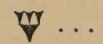
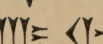
 .—16 II. 9 *d*, and 46 II. 55 *a*.

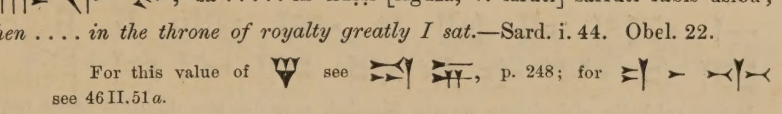
 .—46 II. 52 *a*.

 , ... kuṣṣi sarruti-su l'iṣuḫu; *the stability of the throne of his kingdom may they take away.*—Tig. viii. 78.

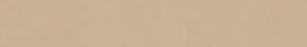
"Stability" or "strength" must be the meaning of  , but I do not know how it is pronounced. We have  , ... *kuṣṣi* [*izguza*] *abi-su*, "the stability of his father's throne," in 38 II. 32 *a*, and  , ... *kuṣṣi sarruti-su*, in l. 44–5 *d*, conveying the same notion; also  , ... *ṣu l'iṣṣuḫu*, "his strength may they take away," in 1 Mich. iii. 12.

 , sa ..... in kuṣṣi [izguza, v. izruti] sarruti rabis usibu; *when .... in the throne of royalty greatly I sat.*—Sard. i. 44. Obel. 22.

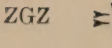
For this value of see  , p. 248; for  see 46 II. 51 *a*.

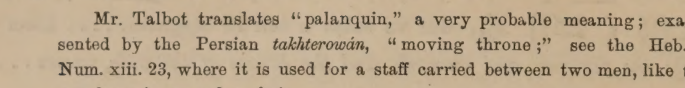
 , sar-sunu ultu kirib Urṣalimmu useẓa-mma ina izguza biluti eli-sun usesib; *their king from within Jerusalem I brought out, and in the throne of power over them I seated.*—Sen. T. iii. 9.

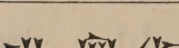
See also Botta 146, 1 = 37. Sen. T. ii. 44; iii. 44, 64; vi. 73. No. 6, N.R. 26.

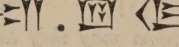
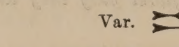
ZGZ  , izguza nimedi.—Sen. T. iii. 36; iv. 8.

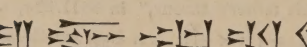
Mr. Talbot translates "palanquin," a very probable meaning; exactly represented by the Persian *takhterowán*, "moving throne;" see the Heb. מוֹט, in Num. xiii. 23, where it is used for a staff carried between two men, like the poles of a palanquin or sedan-chair.

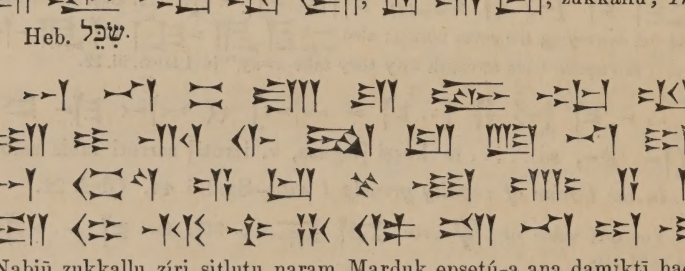
ZGK  , suqqi; *Squares, arcades.* Heb. שׁוּק.

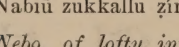
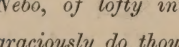
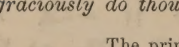

Hea, (?) Sin ..... isriti namráti suqqi nakluti in kirib er Dur-Sargina ṭabis irmú; *the gods .... Sin, &c., the handsome streets and well-built squares in the midst of the city of Dur-Sargina have favourably distinguished.*—Botta 152, 13 = 157.

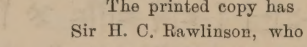
¶  , Sukkia.—Sarg. 28.

Var.  , *Iṣkia.* Name of a city whose inhabitants were removed to Damascus by Sargina. See  in Botta 146, 21 = 57.

¶  , zukkallu; *Intelligence.* Heb. שֵׂכֶל.

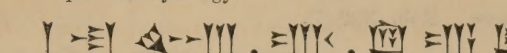

Nabiû zukkallu ṣíri sitluṭu naram Marduk epsetú-a ana damiktī ḥadis napliṣ; *Nebo, of lofty intelligence, ruler, exalter of Merodach, my work to fame graciously do thou promote.*—Birs ii. 16.

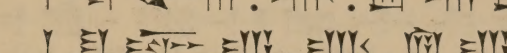
The printed copy has  instead of  , but the latter is written by Sir H. C. Rawlinson, who refers to Neb. Gr. iii. 12, where the word is written *gukkallu* (p. 169), and to E.I.H. iv. 18, where it is replaced by the monogram  , See Journ. R.A.S. 1861, pp. 32, 34.

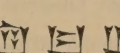
 , Nabu zukkallu ṣíru; *Nebo of lofty intelligence.*—1 Mich. iv. 16.

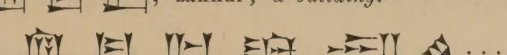
ZGK

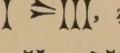
The following extracts from the syllabary, both damaged in the third column, prove the value of the monogram, showing at the same time an ambiguity in the initial letter, which might be *s*, *ṣ*, or *z*; I have selected *s*, as giving the most probable etymology:—

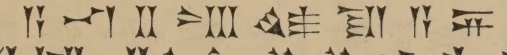

—Syl. 549.


—Syl. 550.

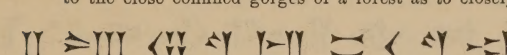
¶  , zakkur; *a building.*

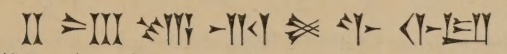
 , zakkur parakki maḫḫi . . . urra va musa akbud azkir; *a building glorious great . . . . day and night I wrought, I built.*—Sarg. 39. Botta 37, 44.

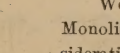
¶  , ṣiqqat; *depths, recesses, defiles.* Heb. צוק.

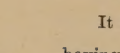
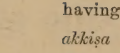
 , ana ṣiqqat ḫarsáni saqúte va gisallat sadi pasqáte . . . . arki-sunu lu eli; *to the recesses of deep forests and the summits of pathless mountains . . . after them I ascended.*—Tig. iii. 18.

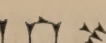
In the following passages *ṣiqqat* must signify "plates" of metal formed by compression or hammering; the meaning of the root-word being applicable as well to the close confined gorges of a forest as to closely-pressed sheets of metal:—

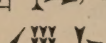
 , ṣiqqat kaṣpi ibbi u tamkabar namri uraddá kirib; *plates of white silver and shining copper (brass?) I laid over the inside.*—Esar vi. 8.

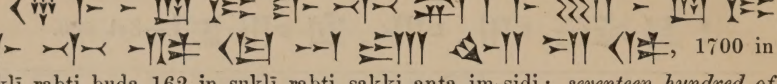
 , ṣiqqat karri kaṣpi va eri kirib-sun uraksi; *refined plates of silver and of brass within them I collected.*—39 BM 28 = Sen. B. iv. 8.

We have  , *ṣiqat karri*, in lines 15 and 29 of the Monolith, where the context would require just such a word as that under consideration; the root would be סכך, signifying "a covering." The meaning of the passages would be the same, notwithstanding the different etymology.

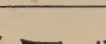
It is likely that  would come under the same head, having sometimes the power of *zig*; see  , *akkiṣa ziqqat-su*, "I cut off his retreat," or "I destroyed his hiding-places."—Esar i. 18, 46.

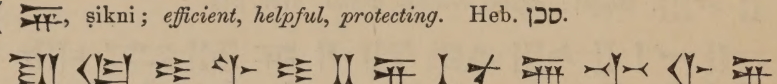
ZGL  , izgilbu. See *Gilbu*, p. 177.

¶  , suklī; *a measure.* Heb. שִׁקֻּל (?).

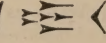
 , 1700 in suklī rabti buda 162 in suklī rabti sakki anta im-ṣidi; *seventeen hundred of great measures long, one hundred of great measures broad, above, northwards.*—Sen. Gr. 51.

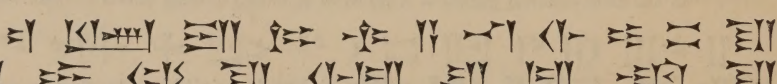
The inscription goes on with the measures in the middle, and with those below, southward, fronting the Tigris; see p. 74. This measure of land Dr. Hincks believed to be equivalent to the cubit , but we have the used for measure only half-a-dozen lines earlier. He also thought the root was *shagal*, cognate with the Heb. שִׁקֻּל, though applied in Assyrian to dimension and time, as well as weight. See his Astron. Tablet, p. 38.

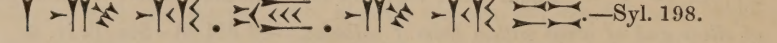
ZGN  , ṣikni; *efficient, helpful, protecting.* Heb. סכן.

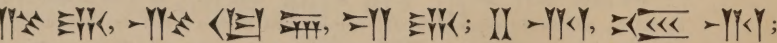
 , sa kí pí ṣikni-sunu irti sini utarru; (*guardian figures*) *which by their protecting countenances carry terror to enemies.*—Esar v. 42.

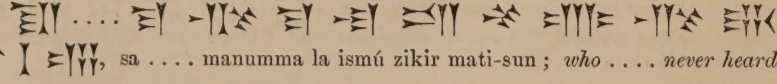
The reading and translation are both uncertain. Mr. Talbot's version is "which conceal a divine presence, I placed beside the gates."

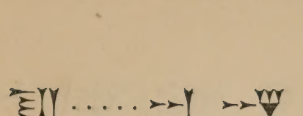
¶  , iz-kanul; *Gutters, spouts, &c.*

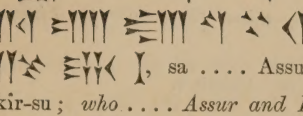
 , iz-erini? dalītī ana sípi-sa iz-kanul-sa va zululi-sa usatriz; *cedars tall for its roofs, its gutters, and its awnings, I adopted.*—Nerig. ii. 30.

ZGQ  .—Syl. 198.

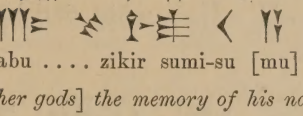
ZGR  , zikir, *c.* zikri, *pl.* or *g.* zikruti; *Name, record, fame, &c.* Heb. זִכָּר.

 , sa .... manumma la ismú zikir mati-sun; *who .... never heard the mention of their land.*—Botta 153, 3 = 147.

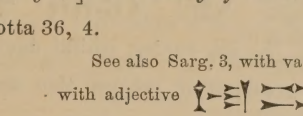
ZGR  , sa .... Assur va Istar ana ri'ūtū mati va nisi inimbú zikir-su; *who .... Assur and Istar, for the government of land and people, proclaim his renown.*—Sen. T. vi. 66.

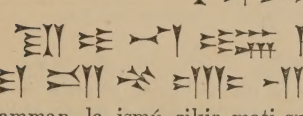
 , sa Asur Nabu .... zikir sumi-su [mu] usezú ana riséti; *who — Assur, Nebo [and other gods] the memory of his name have published to the ends [of the world].*—Botta 36, 4.

See also Sarg. 3, with var. , and Botta 144, 4=4, with adjective , *ninqu*, after , which I do not understand.

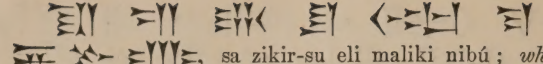
 , sa ina sarrani abi-ya mamman la ismú zikir mati-sun; *who, among the kings my fathers, nobody had heard the mention of their country.*—Tig. ii. 31.

In these and similar cases I understand "the mention of whose land they never heard," "whose renown Assur and Istar proclaim," &c., according to the idiom of all Semitic languages.

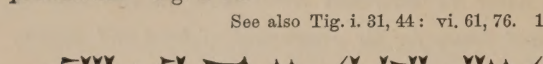
 , sar sa in zikir Assur Shamas Marduk ili rabi; *king who in remembrance of Assur, of the Sun-god, and of Marduk, the great gods, &c.*—Tig. jun. 3.

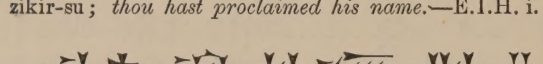
 , Bel mukin isdi er-ya Nin mudisat ḫispi zikri babi rabi Bel va Nin sa sit im-ṣidi ambi; *Bel establishing the foundation of my city, and Nin treading the clay, the names of the great gates of Bel and Nin which are on the north side, I announced.*—Botta 39, 77.

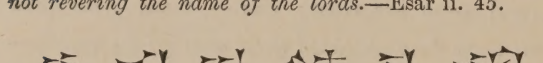
After mention of the opening of eight new gates, a phrase like the above is repeated four times, each time with names of two different gods, and of the benefits which they had conferred. The expression *zikri ambi*, "I announced the names," is varied: for the East gates it is *sumu azkur*, "I recorded the name;" for the West gates *nibit askun*, "I determined the announcement;" and for the South gates *sumu akbi*, "I spoke the names." The words Bel and Nin are make-shifts; Dr. Oppert renders them Bel-Dagon and Mylitta-Taouth. The same passage occurs in Sarg. 58, with two very trifling variants.

ZGR  , sa zikir-su eli maliki nibú; *whose fame over the kings is proclaimed.*—Tig. i. 34.

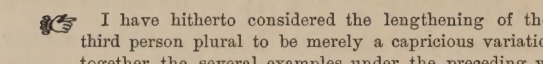
See also Tig. i. 31, 44: vi. 61, 76. 1 Beltis 2.

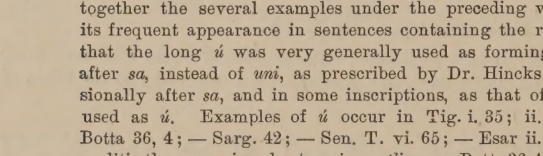
 , tanambú zikir-su; *thou hast proclaimed his name.*—E.I.H. i. 57.

 , la paliḫu zikri bili; *not revering the name of the lords.*—Esar ii. 45.

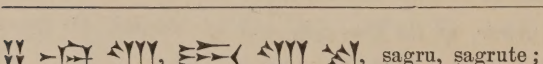
 , ina napḫar maliki dunnu zikruti iskurunū; *in the aggregate of kings greatness of renown they have granted.*—Botta 145, 1 = 13.

☞ I have hitherto considered the lengthening of the last vowel of verbs in the third person plural to be merely a capricious variation of spelling; but in putting together the several examples under the preceding word, I have been struck with its frequent appearance in sentences containing the relative pronoun. I now think that the long *ú* was very generally used as forming a sort of subjunctive mood after *sa*, instead of *uni*, as prescribed by Dr. Hincks. *Uni*, however, occurs occasionally after *sa*, and in some inscriptions, as that of Tiglath-pileser, it is as often used as *ú*. Examples of *ú* occur in Tig. i. 35; ii. 37; iii. 20, 45; iv. 51, 55; — Botta 36, 4; — Sarg. 42; — Sen. T. vi. 65; — Esar ii. 26. When followed by an enclitic the *u* remains short, as in *usatlimu-su*, Botta 36, 4. More deliberate examination may modify all this.

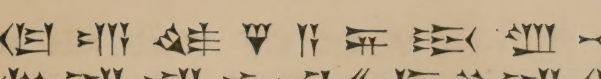
¶  , ṣagru, ṣagrute; *Enclosed.* Heb. סגר.

 , ai-bursabū ṣulie Babel-ki ana masdaḫa bil rab Marduk tamlá ṣagru umalli; *the raised pond of Babylon, for the worship of the great lord Merodach, the fullness enclosed I filled.*—E.I.H. v. 41.

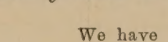
I cannot put this together grammatically, but the meaning can hardly be doubtful; the sentences which follow narrate the bringing down of the water from the upper gate of the city. See p. 6.

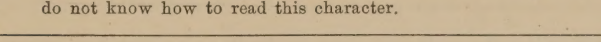
 , garḫi-su ṣagrute abbul aggur; *its enclosed citadels I threw down, I destroyed.*—Botta 152, 2 = 134.

I think this version is better than the one given in p. 194. Correct the figure 192 to 152 in the reference given there.

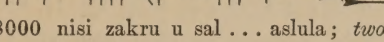
ZGR 
kirib ḫarsáni ṣagruti alib namraṣi ina kurra arkab; *in the close forests and difficult grounds on horseback I rode.*—Sen. T. i. 66.

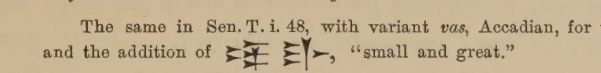
We have as an epithet to in 1 Mich. iv. 23, but I do not know how to read this character.

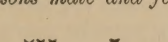
¶  , zakru, *n.* zakra, *acc. Male.* Heb. זָכָר


208000 nisi zakru u sal . . . aslula; *two hundred and eight thousand persons male and female . . . I carried away.*—Sen. Gr. 17.

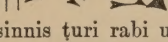
The same in Sen. T. i. 48, with variant *vas*, Accadian, for the Assyrian *zakru*, and the addition of , "small and great."

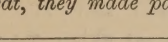

nisi zakra va sinnis; *persons male and female.*—Assur b.p. ii. 77.

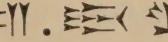

nisi zakru u sinnis ṭuri rabi usettiqu in maḫri-ya; *persons male and female, small and great, they made pass into my presence.*—Vol. 1, Sh. 8, No. 1, l. 8.

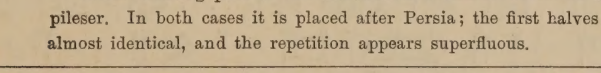
¶  . Zikruti.—Tig. jun. 30, 36.

Name forming part of two miscellaneous lists of countries subdued by Tiglath-pileser. In both cases it is placed after Persia; the first halves of the two lists are almost identical, and the repetition appears superfluous.

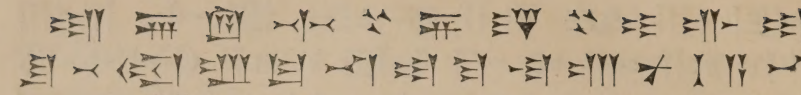
ZGS  , iz-gusur. See *Gusur*, p. 200.

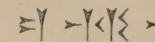
¶  , iz-gasisi; *Dust.* See p. 201, l. 1.

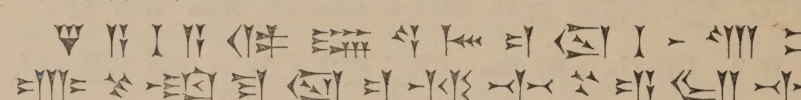
ZGT  , sukti; *Covert, shelter.* Heb. שׂוּכָּה or סֻכָּה


kima arme ana sukti saqute ṣiru-ssun eli; *like reems to the dense coverts, to them I ascended.*—Sen. T. iii. 77.

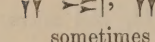
Dr. Hincks rendered this "like rams for lusting who lust;" see his Polyphony, p. 43. I think the more natural version is better.

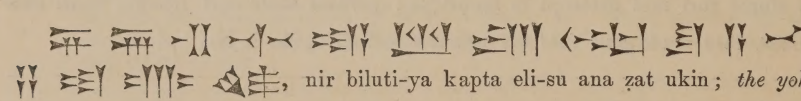
ZGT  , ṣir sukti Nipur sadi marṣi subat-sun miskunat ma la kitnusu ana níri; *on the coverts of Nipur, lofty mountains, their seat they established, and were not submissive to my yoke.*—Sen. T. iii. 69.

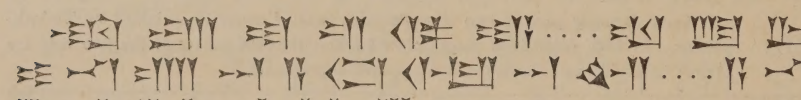
¶  , iz-ikti; *Columns.* See foot of p. 204.

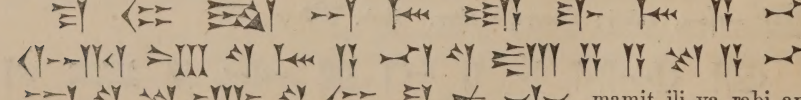
 , sásu adi zabi iz-ban-su in libbi useli ma kima iz-ikti Elamti edil-su; *himself with his arrow-men within* [*the city*] *I raised, and like a column of Elam I supported him.*—Esar iv. 7.

I understand this to mean, "as a column would have supported him," not "made him as firm as a column." The root may be *vadal* [Heb. נטל, "to support"]; see *udilu* and *sadláti*. Mr. Talbot renders this "like a palm-tree of the land of Elamti I caused him to flourish;" Dr. Oppert, "je le fixai en Elam comme une colonne."

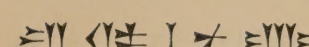
ZD  , ṣat, ṣáti; *Remote in time* (generally future, but sometimes past).

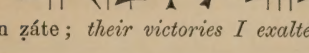
 , nir biluti-ya kapta eli-su ana ṣat ukin; *the yoke of my power heavy upon him for the future I placed.*—Tig. ii. 55.

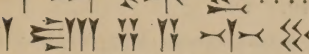
 , litat gurdi-ya .... alṭur ina bit Anū va Yav .... ana ṣat yomi askun; *the statement of my victories .... I wrote,* (*and*) *in the house of Anu and Yav . . . for future days I placed.*—Tig. viii. 46. See also l. 16.

 , mamiṭ ili-ya rabi ana arkat yomi ana yom ṣáte ana ardutte utammi-sunuti; *in support of my great gods for after days, for times remote, to service I held them.*—Tig. v. 16.

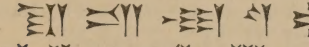
* See also Tig. viii. 50. *Mamiṭ* is doubtful; I take it from מוט, Num. xiii. 33. I do not understand *ṣáti* in Sen. Gr. 36; see under *Darú*, p. 266.

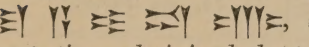
ZD  , gurdi-sunu usapa an záte; *their victories I exalted for future* [*times*].—New Div. i. 49.

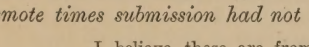
 , Sar-uzur .... ana .... tur-sal-su .... ana yom záti iddin [kip]; *Sar-uzur .... to .... his daughter .... for future days hath given.*—1 Mich. i. 17.

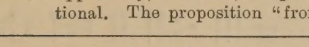
 , sa istu yom záte kanása lá idú; *who from remote times submission had not known.*—Tig. iii. 74.

I believe these are from the root יצא "to go;" the word is an adjective apparently, but if so, its position before the substantive in Tig. viii. 46 is exceptional. The proposition "from," in Tig. iii. 74, determines past time.

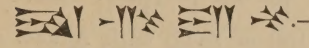
¶  , zida, Accad. *Right* (*dexter*).

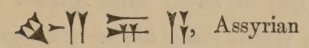
 .—19 II. 24*b*, id zida-mu; *hand right my.* Ac.

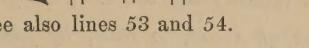
 , Assyrian equivalent, imni-a, *my right* (*hand*), in l 27. See also lines 53 and 54.

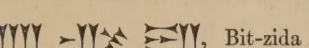
¶  , Bit-zida; *name of a temple.* See p. 135.

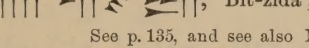
See p. 135, and see also Mr. Talbot's remarks on this name in No. 47 of his Glossary, printed in Journ. R.A.S. 1867.

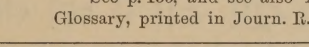
(I)ZD  —— 46 II. 43 *a*.

 „ 44 *a*.

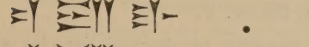
 „ 45 *a*.

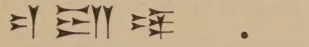
 „ 46 *a*.

 „ 47 *a*.

 „ 48 *a*.

The value of *pidnu* may be "a yoke," "a pair." See Chaldee פִּדְנָן. The remaining words are epithets, so far as I know them; "great," "little," "hand;" the last, in l 48, may be *nazpanu* or *naspanu*, "hidden," "covered."

¶  , izdi; *Boats.*

 , galli-ya [izku] in izdi ulil; *my servants in boats I placed.*—New Div. i. 26.

I do not remember to have seen this verb used unless in reference to boats or water. See Obel. 28, 70. New Div. ii. 59. Sard. iii. 85. 43 BM 9.

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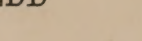
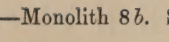
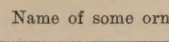
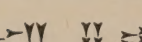
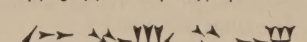
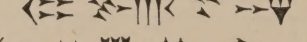
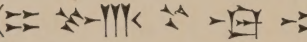
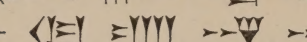
(1)ZD .—Monolith 8*b*. Sen. B. iv. 37 = 42 BM 45.

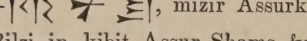
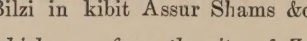
Name of some ornamental tree, planted near water.

¶  , Izdú.—No. 6, N.R. 19.

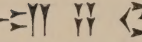
This name represents the people called in the Persian copy *Machiyá;* see Sir H. Rawlinson's additional notes to his Memoir on the Behistun Inscription, p. xxi. printed at the end of the twelfth volume of the Journ. R.A.S. 1850. The Babylonian equivalent of  , *iyam Machiyá*, the small inscription given there, rendered by Sir H. Rawlinson "hic [quasi hi] Masii," is  , *agá Izdumai.*

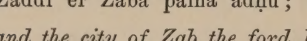
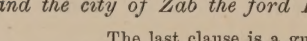
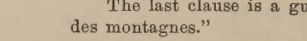
ZDD  , Zaddi; *City of Zad.*




&c.,  , mizir Assurki sa .... istu [ta] er Zaddi mizir Akkadí adi Bilzi in kibit Assur Shams &c., ana niri-ya iknusu; *the border of Assyria, which .... from the city of Zaddu, the border of Accad, to Bilzi, by favour of Assur, Shams, &c., to my yoke submitted.*—Sh. Ph. ii. 10.

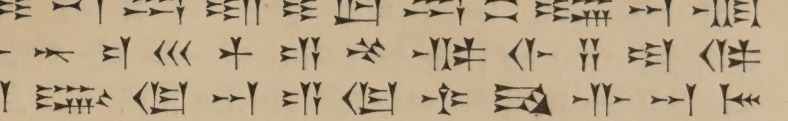

 , nahr Zabā ebir in birid er Zaddi er Zabā palna adḫu; *the river Zab I crossed, within the city of Zad and the city of Zab the ford I reached.*—Sh. Ph. iv. 2.

The last clause is a guess. Dr. Oppert translates "je descendis dans les ravins des montagnes."

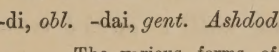
¶  , zaddu, zaddi; *Fullness.* Arab. ضدّ, "implevit."

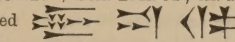


 , ana Sin nas zaddu damikti-ya bit ṣilim [tī] Anna bit-ṣu .... namris epus; *to the moon-god [Sin] supporting the fullness of my dignity, the shrine [image-house] of Anna, his temple .... beautifully I built.*—E.I.H. iv. 61.

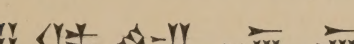
Doubtful. Dr. Oppert's version is "j'ai fait... en honneur de Sin, qui soutient le côté de mon autorité, le temple des assises d'Oannes son temple en forme de caverne." *Zaddu* may be "helper," "the supporter and helper of my dignity;" see Arab. ضدًّا, "adjutor."

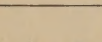
ZDD  , ina arḫi ẓílik arḫi bi sar Nergal(?) akkiṣ emuris si zaddi .... same irẓitī garrad ili Ṣin.—Sarg. 47.

I have copied the whole line, followed by a doubtful and imperfect transliteration, because it contains two names of a month, which is stated in l. 48 to signify *Sivan*, the third month of the Assyrian calendar. I think I see in it that "Sin, the warrior of the gods, presides over the thirty thrones(?) and rules heaven and earth;" but I confess that it is very uncertain. Dr. Oppert's translation, or rather paraphrase, is the following:—"Dans le troisième mois, nommé Sivan, consacré au dieu qui règle le parcours des trente mansions diurnes, qui...., qui éclaire les cieux et la terre, le régulateur des dieux et qui est *Ṣin*." See 44 II. 71*a*, in p. 63.

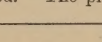
(A)ZDD  , Azdudu, *n.* -di, *obl.* -dai, *gent. Ashdod.*

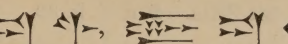
The various forms of this well-known city and its people are found in Botta 150,8=104; Sen. T. ii. 51; iii. 24, &c. In l. 104 of Botta we have also another town called  , *Azdudimmu.*

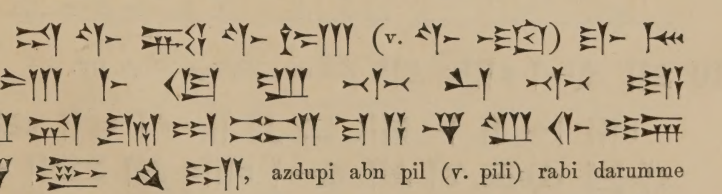
ZDM  .—Syl. 162.

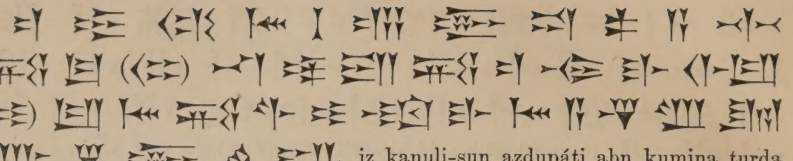
ZDN  .—Sen. T. iii. 37. Sen. Gr. 57. Esar i. 20, &c.

Name of a wood; the pronunciation unknown. Dr. Oppert calls it "sandal-wood." The plural form occurs in Sard. iii. 88.

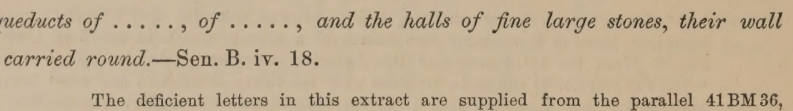
¶  , izduni; *heights.* See *Izgubni*, p. 316.

ZDP  , azdupi, -pat, -páti; *Aqueducts.* Heb. צוֹר.

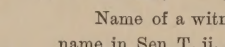
 , azdupi abn pil (v. pili) rabi darumme kisitti qati-ya ẓiru-ssun absī ma asurru-sin usazḫira; *aqueducts of fine large stones, ... the acquisitions of my hands, above them I placed, and their wall I carried round.*—Botta 38, 69; 43, 88. See also Botta 152, 21=165.

ZDP  , iz kanuli-sun azdupáti abn kumina turda abn izzir rabu va ilui abn píli rabi asurru-sun usazḫira; *their conduits, aqueducts of* ....., *of* ....., *and the halls of fine large stones, their wall I carried round.*—Sen. B. iv. 18.

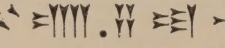
The deficient letters in this extract are supplied from the parallel 41BM36, which differs only in having *ilui* as a variant of *azdupáti*.

 , azdupat abn píli rabbáti asurru-su usazḫira udannin supuk-su; *aqueducts of fine large stones, its wall I carried round, I strengthened its structure.*—Sen. Gr. 53.

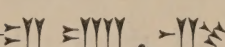
These architectural terms are really unknown to me, as are the various sorts of stone mentioned in the inscriptions. The construction of the phrases here is elliptical; the meaning will be that the writer built a wall around the structures mentioned.

ZDQ  , Zidqá; *Zedekiah (?).*

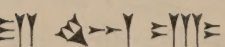
Name of a witness to a deed; see Journ. R.A.S. 1864, p. 237. We have a similar name in Sen. T. ii. 58, 67, as king of Ascalon, with instead of .

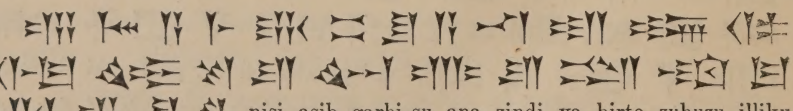
ZDT  , Bit-Zatti.—Tig. jun. 29, 35.

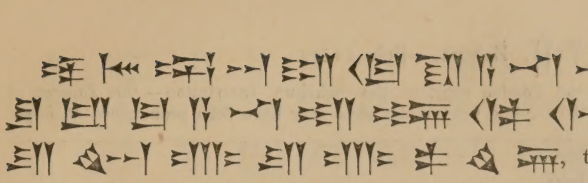
A name in the lists of countries mentioned under *Zikruti*, in p. 323.

¶  , Bit-Zitte.—Sen. T. ii. 39.

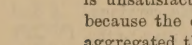
A city of Phœnicia, mentioned with the two Sidons, Zarepta, Ecdippa, and others, subdued by Sennacherib.

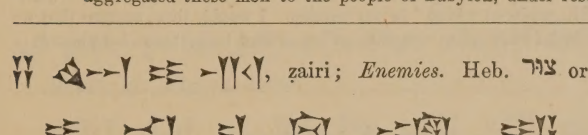
ZHU  , Zuhuzu; *Strong.* Heb. זוּז.

 , nisi asib garbi-su ana ẓindi va birte zuhuzu illiku resut; *the people dwelling within it, to strong chains and bonds went, at the head (?).*—Black Stone, ii. 10.

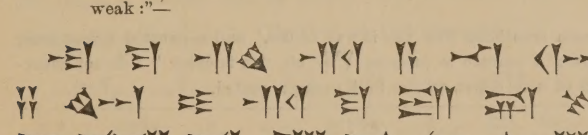
ZHU  , turi Babel-ki sa ana resuti suluku ana ṣindi va birte zuhuzu upaḫir; *the young men of Babylon who at the head went, to strong chains and bonds I brought.*—Black St. iv. 32.

These passages should explain each other, but any explanation I can suggest is unsatisfactory; the chains and bonds may be simply guarantees and obligations, because the conclusion which follows the last quoted passage states that the writer aggregated these men to the people of Babylon, under restrictions.

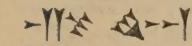
ZHI  , ṣairi; *Enemies.* Heb. צוּר or צָרַר.

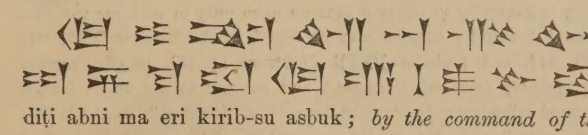
 , ina rukub taḫaṣi-ya ṣirti ṣapinat ṣairi ina uqqum labbi-ya artakab; *in my lofty war-chariot, the sweeper of enemies, in the vengeance of my heart I drove.*—Sen. T. v. 57.

¶ In the following passage I am inclined to compare *za'iri* with צָעִיר, "small, weak:"—

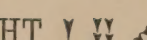
 , la magiri anar akvi ẓa'iri mada ustesir ma nisī ustammiḫ; *the rebellious I rejected, I burned; the lowly greatly I have strengthened* [or *the poor I have enriched*], *and the people I have rejoiced.*—E.I.H. ii. 25.

I now think that *ṣairi* of the first extract is a variant spelling of *ṣayari.* See p. 338.

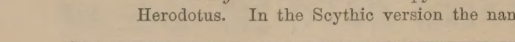
ZHP  , zihpi; *storehouse.* Arabic زعف.

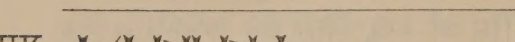
 , kí ṭaim ili zihpi diṭi abni ma eri kirib-su asbuk; *by the command of the god a strong storehouse I built, and metal in it I accumulated.*—Neb. Yun. 79.

See parallel passage in p. 224, under *Diddi.* In that passage I had forgotten the value of , "myself," and translated "by command of the god," instead of "by my own wish." Probably we have the same intention here, and may have been omitted by inadvertence. Read 79 for 71 in the note there. I find *multa accepit* in Castell as a value of *za'afa* in the eighth conjugation.

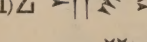
ZHT  , Zahtua.—Beh. 111.

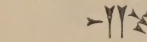
Dádúhya of the Persian copy of the Behistun Inscription — the *Zopyrus* of Herodotus. In the Scythic version the name may have been pronounced *Daduvya*.

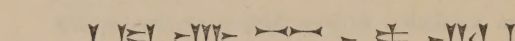
ZUK 

 , iz-iki iz-ukui maḫi epus.—Monolith 16.

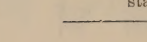
Mr. Talbot translates "I made columns, adorned with noble carvings." I find explained by , *tukullu*, in Syl. 692; this may be the תְּכֵלֶת of Exod. xxvi. 4, 31, rendered "blue" in our version. I would, then, suggest that we might read *iz-iki va kui maḫi epus*, "columns of wood and large blue (hangings?) I made."

Z(I)Z  , ziz; *as before*, or *restoring*, or *flourishing*.

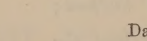
 , ziz anku etepusu; *flourishing I made it*.—Beh. 25.

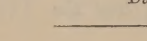
 , anku uqu in asri-su ultakan ziz; *I the state in its place established flourishing*.—Beh. 26.

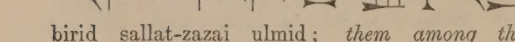
Sir H. Rawlinson translated this "as it was before," and suggested a root *yazaṣ* or *vazaṣ*, "to renew;" I venture to propose צִיץ *ziz*, "to flourish." I do not understand the addition of *u* to *etepus*, in the first passage quoted.

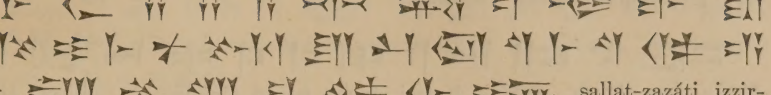
Z(U)Z  , Zúzu.—Beh. 49.

Name of a town in Armenia, where a battle against rebels was gained by Dadarses, an officer of Darius.

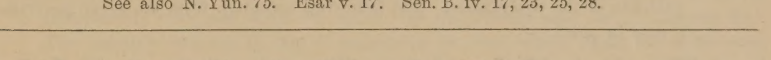
¶  , ṣaṣai, ṣaṣáti; *Figures*.

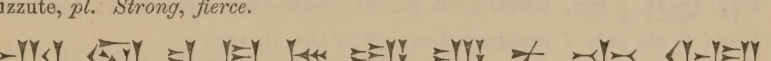
A word of very frequent occurrence, wherever the erection of sculptured figures is mentioned. I have found it once only written ; and everywhere else *zazáti* or *zazáte* in all letters. I think it is always preceded by  , *ṣallat*. The meaning is generally so obvious that we have only to seek for the root words, which I would doubtfully suggest may be found in the Hebrew סלל, "to exalt" [Isaiah xlix. 11], and perhaps צעצע [1 Chron. iii. 23], in our version "image-work;" or probably from *sal*, "female," and *nazaz*, "to put up." I shall translate the compound *ṣallat-ṣaṣáte* by "raised figures" or "images." In 41 BM 27 = Sen. B. iv. 23, *ṣallat-ṣaṣáte* is preceded by the numeral 22, which would imply that we should understand some individual figures, and not a gallery.

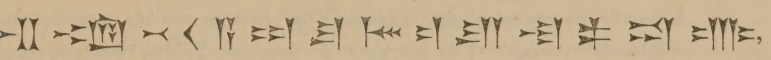
 , sinati birid ṣallat-ṣaṣai ulmid; *them among the raised images I put up*.—Neb. Yun. 81.

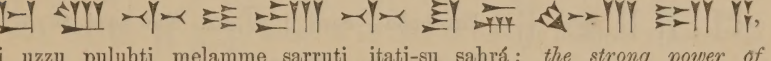
Z(u)Z  , ṣallat-ẓaẓáti izzir-rabi sa zíme nuṣṣuqa kima yomme udde nummuru baḫar-sin; *raised figures of alabaster which in a circle are erected, like the rising day their splendour is seen.*—40 BM 3 = Sen. B. iv. 16.

See also N. Yun. 75. Esar v. 17. Sen. B. iv. 17, 23, 25, 28.

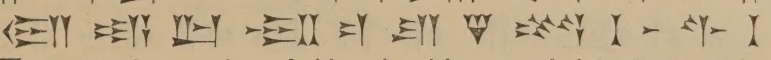
(I)ZZ  , izzu, uzzu, *n.* izzi, *g.* izzute, *pl.* *Strong, fierce.*

 , rigim galli-ya dannuti va tip taḫaẓi-ya izzi eṭur; *the troop of my strong servants and the shock of my fierce fight he avoided.*—Sen. T. iii. 53.

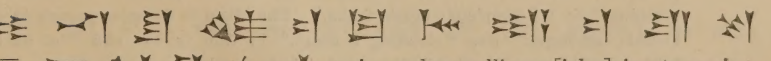
 , bil naqbi u habbai izzu la padú; *lord of water-courses and seas, strong, not giving up.*—Sard. i. 7. Epithet of the Sun-god.

 , bilti uzzu puluḫti melamme sarruti itati-su ṣaḫrá; *the strong power of reverence and awe of royalty surround its walls.*—E.I.H. ix. 33.

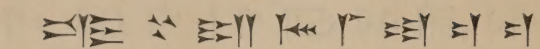
The first word is doubtful. See p. 101.

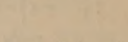
 , anaku .... in multa'ti-ya in niri-ya urmah izzu sa zer-su in uzni-su [pi-su] azbat; *I .... heedfully, on foot* [*in my caution, on my feet*], *a strong lion of his desert by his ear I seized.*—Vol. 1, Sh. 7, No. 9, B.

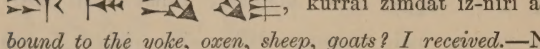
This is part of an inscription on a bas-relief in the British Museum, representing a lion seized by the ear. *Multa'ti* may be allied to the Hebrew שְׁעָה "attend to," or the Pihel שִׁעְשַׁע "rejoice."

 , ina suḫar galli-ya [izku] izzute azniqa sunuti; *by the ardour of my strong servants I rushed on them.*—Tig. iv. 88.

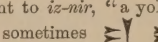
ZZ , iz-nir; *Yoke.* Accadian.

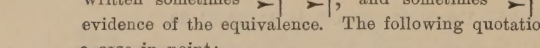
 , kurrai zimdat iz-niri alpi lui .... amḫar; *horses bound to the yoke, oxen, sheep, goats? I received.*—New Div. i. 18.

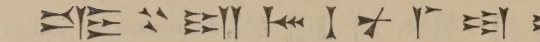
See also N. Div. i. 22, 48. I do not find any *direct* proof that is equivalent to *iz-nir*, "a yoke," but its occurrence several times in the phrase quoted, written sometimes , and sometimes  , is sufficient evidence of the equivalence. The following quotation from the same inscription is a case in point:—

 , kurrai-sunu ẓimdat iz-niri-sunu eqim-sunu; *their horses bound to the yoke I captured them.*—New Div. ii. 102.

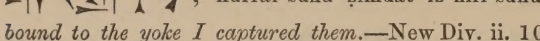
See also Obel. 171, 183. Sard. i. 86; ii. 121.

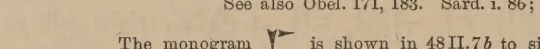
The monogram is shown in 48 II. 7*b* to signify a chain or fastening of some sort,  [زنق], and it varies with in 2 Beltis 5; may, therefore, be read *zibbat* (see Tig. iii. 4), but I think it is usually transcribed *ẓimdat*, Hebrew צֶמֶד; in any case the meaning must be "fastened," "bound." I do not know the sound of , which appears, by the following quotation from the syllabary, to have been a horned animal:—

 .—Syl. 152.

¶  , Zazabuḫa.—Sard. ii. 91, 92. New Sard. 56, 57.

Name of a city in Commagene.

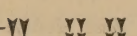
ZZM  , iz-azvaru, *n.* iz-azvare, *obl.* *Strength.* Heb. צוּר.

 , in iz-azvare sa kappi-ya azḫul zuḫar-su; *with the strength of my hands I* . . . . . .—Assur b.p. Vol. 1, Sh. 17, B. 3.

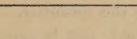
Azḫul may have been *azniq*, from the confusion of the characters , *ḫul*, and , *nik*, which now and then occurs; the meaning may, then, be "I squeezed his throat"(?), Heb. צִינָק "the stocks," Jeremiah xxix. 26. See No. 103 of Mr. Talbot's Glossary, in Journ. R.A.S. 1867. Perhaps it might be preferable, after all, to read *azḫur zuḫar-su*, and to translate "I crushed his crushing," *i.e.* "I completely crushed him." The idiom is common enough in other Semitic languages. See "clouding a cloud," in Gen. ix. 14, and "let us brick bricks and burn to burning," Gen. xi. 3. I do not know any analogous Semitic root. but *zaḫar* is frequently used in the sense of injuring: see *uzaḫir*, Sen. T. ii. 18; *iẓḫuru*, Sen. T. iv. 40.

ZZM , Parṣai iz-azvaru-su ruhuqu illik; *the Persian, his strength goes far.*—No. 6, N.R. 28.

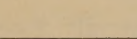
I have little doubt of the value of *azvar;* the Hebrew is in its favour; and in the Nakhshi-Rustam Inscription a word of some such value is clearly necessary. It is unfortunate that in the Persian original the equivalent is damaged, nothing being left of it but *ara...sh* (रक्ष "to protect"?), and that in the Scythic version its value is unknown. The Persian clause is *Pársahyá martiyahyá duraya ara....sh parágamatá;* both read word for word "of the Persian man far.....passes by." The meaning certainly is, that if something be done which ought not to be done the defence or strength of Persia will go far away; but the hopeless mutilation of the preceding clause will not allow us to know what that something was.

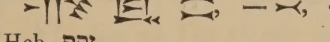
ZZN  , Zazannu.—Beh. 36.

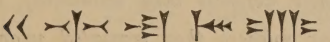
Name of a town on the Euphrates, Zázána in the Persian copy.

ZZP  , izzapite; *Strong, firm.*—Sard. iii. 111.

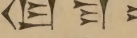
See *Bilsi*, in p. 101, and *Zabite*, in p. 314.

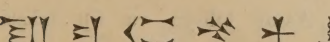
ZZQ  , izziqibi, *or* -pi; *Stakes, crosses.* Heb. זקף.

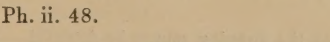
 , anute in eli iṣite in izziqipi uzaqip; *some on the top of the pile on stakes I staked* [*on crosses I crucified*].—Sard. i. 91.

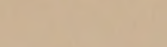
 , 20 tilai uẓabbita in izziqipi uziqipi; *twenty alive I took, on stakes I staked.*—Sard. iii. 33.

See similar phrases in Sard. ii. 109; iii. 84, &c. In all these the is determinative only.

ZZR  , izzur, *n.* azzari. *g. A Bird.* See *Izzuri*, infrà.

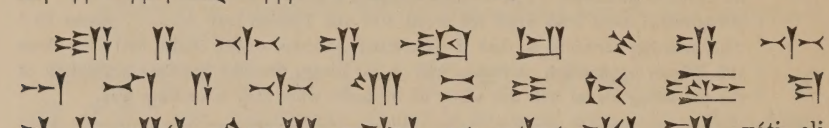
 , kima azzari eṭis ipparsid; *like a bird, covertly he fled.*—Sen. T. iii. 48.

 , sa izzur mubar-su la iba'; (*a mountain*) *which a bird its crossing does not attain.*—Sh. Ph. ii. 48.

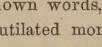
ZZR  , *Alabaster (?).*

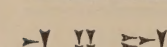
Name of some material generally mentioned with gold, silver, metals, and stones. See Sard. i. 84; Esar v. 19; E.I.H. ii. 49. Dr. Hincks rendered it "alabaster." Dr. Oppert "lead," as being "la pierre de la grande lumière, *i.e.* Saturne." Mr. Talbot "granite." This is all guess-work, of course. In Obel. 107 we have mines or quarries of this material, and a temple named after it (or built of it?) is mentioned in E.I.H. iv. 27.

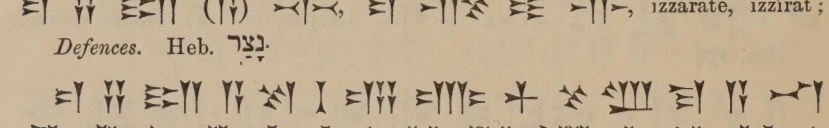
¶ , izẓariḥ. Heb. צָרַח.



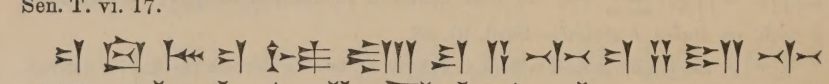
yáti eli ipséti annáti libbi iguk ma izẓariḥ kabiti alṣi; *now upon these doings my heart raged, and was greatly excited; I rushed* . . . . .—Assur b.p. 23, 10.

Notwithstanding the unknown words, this must be nearly the meaning. The passage is from one of the mutilated monuments of Assurbanipal, and is repeated less perfectly in col. i. 65, with variant *izẓaruḥ*, and  for *iguk* (see Syl. 800 in p. 168 suprà). The reference 23, 10, is provisional.

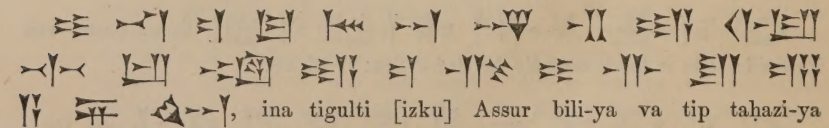
¶  , izzarate, izzírat; *Defences.* Heb. נְצַר.



izzaráte-sun uvasseru ma ana suzup napsati-sunu [zi-sunu] ḫuri ummanate-sunu udaisu; *their defences they abandoned, and for safety of their lives the bodies of their soldiers they trampled upon.*—Sen. T. vi. 17.

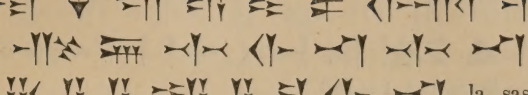


ruqubi izẓumbáti izzarati sarruti-sunu eqim sunuti; *the chariots, the defences of their royalty, I captured them.*—Neb. Yun. 49.

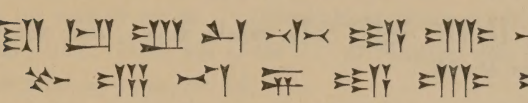


ina tigulti [izku] Assur bili-ya va tip taḫazi-ya izzírat-sun anih; *in the service of Assur my lord, and the rush of my fight, their defences I forced.*—Sen. T. v. 66.

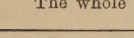
The form of the noun is not clear, but the meaning cannot be doubtful.

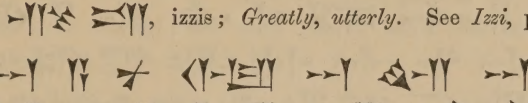
ZZR  , la saṣie iparriku assi izzirti sinatina nakra aḫai-ya abasina.—Monolith 67.

I can hardly make anything of this; it seems to be a prohibition against breaking the tablet to dust and doing other damage.

 , sa ipsit qati-ya unakkaru ma bunnani-ya usaḫḫú iẓẓurat eẓirú; *who the work of my hands shall destroy and my statues throw down, the defences close up, &c.*—Sarg. 66.

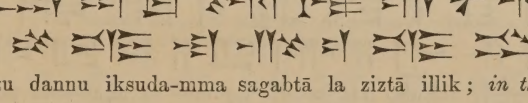
The last words uncertain; Dr. Oppert translates them "qui enlève les vases." The whole is a prohibition, like the preceding extract.

ZZS  , izzis; *Greatly, utterly.* See *Izzi*, p. 331.

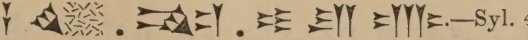
 , Anu va Yav ili rabi bili-ya izzis l'igil sum-su [mu-su]; *Anu and Yav, gods great, my lords, utterly may they proscribe his name.*—Tig. viii. 75.

Same phrase in 1 Mich. iii. 11, with , *l'iggil*, instead of *l'igil*; also in 2 Mich. 14, but the after seems to be effaced.

ZZT , ziztā; *Ceasing.* Heb. צִיצָה

 , in arḫi X kuẓẓu dannu iksuda-mma sagabtā la ziztā illik; *in the month Tebeth, loud thunder came, and rain incessant went on.*—N. Yun. 43.

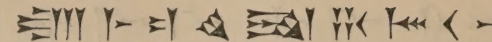
Perhaps *la ziztā*, "unprecedented." *Ziz*, "as before." See p. 330.

ZḪ  .—Syl. 473.

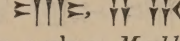
ZḪB .—37 II. 3 *b*. *List of Birds.*

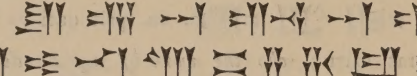
The first letter is doubtful, and it is not clear whether should be one letter or two.

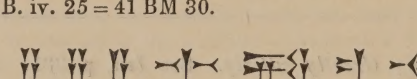
ZḪD , izḫit; *Serpents (?).*

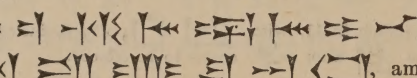
 , summe izḫit nuni [ḫa] u iẓẓuri [ḫu].—Botta 154, 1 = 169.

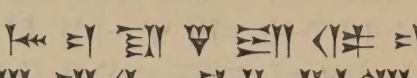
Names of animals of all kinds collected by Sargon for the embellishment of his country. Among them we read birds and fishes; and Dr. Oppert suggests, doubtfully, "serpents" for *izḫit*.

ZḪL  , zaḫalú, zaḫale; *some material for sculpture*, perhaps *Marble.*

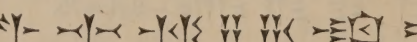
 , napnit-sun lamaṣṣi napus eri sa 2 ina libbi zaḫalú latbusu; *their produce, sacred figures made of bronze, two of which in the midst with marble were covered.*—Sen. B. iv. 25 = 41 BM 30.

 , ṣallat zazáti abn-izzir rabi adi ṣallat-zazáti pitik urude sa zaḫalú latbusa; *images of alabaster and images fashioned of bronze, which with marble were covered.*—Sen. B. iv. 28 = 41 BM 34.

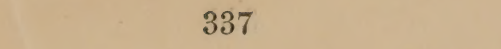
 , ami iz-iki babi ina zaḫale namris ubannū; *bulls, columns, gates, of marble splendidly I formed.*—E.I.H. iii. 60.

 , rukubi izsa sadadi iẓẓumbi sa aḫzu-sina ṣariru zaḫalú .... aslula.—Assur b.p. vi. 70.

The meaning of this must be that the monarch carried off strong yoked chariots, made of wood named *izsa*, and that some part of them called *aḫsu* was ornamented with the material in question.

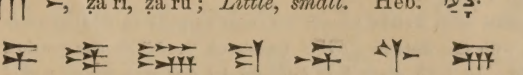
 , pitik zaḫale ibbi; *fashioned of white marble.*—Assur b.p. ii. 78.

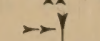
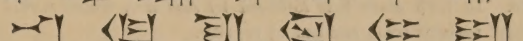
Castell gives *lapis magnus* as the equivalent of the Syriac root, but all this is very hazardous guess-work, as it is whenever we have to do with materials used in architecture, or sculpture, or manufacture, or with the component parts of any thing constructed.

ZḪR  , ṣa'ri, ṣa'ru; *Little, small.* Heb. צָעִיר.

Belib tur mamuk pir su .... Suannaki sa kima miráni ṣa'ri kirib hekal-ya [bit-rab] irbú; *Belib, son of the .... of Babylon, who like little lords in my palace grew up.*—Sen. Gr. 14.

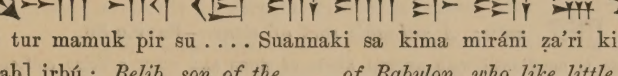
Mr. Talbot translates: "Belibus, the son of the high priest *(or governor?)* of the temple of the 7 planets," reading the father's name *Ansha mamukut as bit 7 ili;* it looks to me like *mamuk pir-suh;*—the character which, for want of a better type, I have rendered by , is like , with the additional wedges. *Miráni* may be from the Chaldee מָרָא, rendered "lord" in Dan. ii. 47.


(v.) abn ansetir sa kima seim ṣaḫḫari .... nuṣṣuqu; *the stone Ansetir which like small corn .... climbed up.*—R.I. Vol. 1, Sh. 7, E. l. 3.

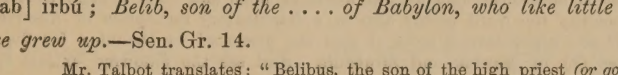
()  , ṣa'ru.—48 II. 20*a*.

The Accadian *tur* proves the value of the word, though the use of the double *ḫ* in one case looks suspicious; we frequently find corresponding with ע.

¶ , zuḫar.

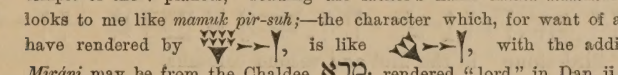

alikut idi-su ḫarbasu taḫazi-ya kima lidan zuḫar-sun izḫutur; *they, following his forces, the violence of my fight, like* ....—Sen. T. vi. 17.

I cannot complete this, nor do I know where the clause ends; Dr. Oppert reads "comme le *lirib* de leurs ventres."

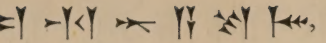

in iz-azvare sa kappi-ya azḫul ẓuḫar-su.—R.I. Vol. 1, Sh. 7, No. IX. E. l. 3.

See in p. 332, where I have doubtfully hazarded an explanation of this passage.

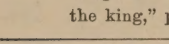
¶ .


ubilu kirib Nummaki zaḫuru ....—Assur b.p. vi. 60.

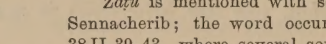
This also is unintelligible to me. In addition to the doubtful root *zḫr* we have the unknown character .

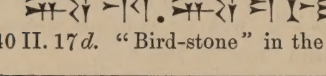
ZḪT  , izḫutaráte, izḫutarut.—Obel. Epig. 1 and 2.

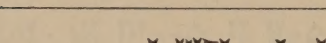
Named with metals, horses, &c., sent as gifts to Shalmaneser. Probably connected with the Hebrew חֹטֶר, translated "rod" in our version, "virga" in the Vulgate. In both cases it is followed by *sasu sari*, which would imply "stuff of the king," perhaps some emblem of royalty.

ZṬ  , zaṭu; *A valuable sort of stone.*—Bavian 30.

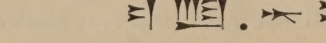
Zaṭu is mentioned with several kinds of stone and other articles collected by Sennacherib; the word occurs also in a fragmentary inscription of Assurbanipal, 38 II. 39–43, where several sorts of *zaṭu* are presented by the king for the *asrat*, "shrines"(?), of Marduk and Zirubanit. And see the following extract from a trilingual list:—

 .—40 II. 17*d*. "Bird-stone" in the first and second columns.

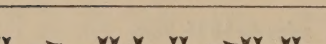
¶  , iztu.—44 II. 35*c*.

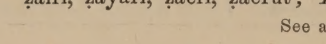
 .—44 II. 36*c*.

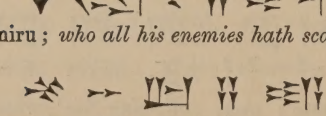
The determinative is broken out of l. 36, but it was certainly there originally.

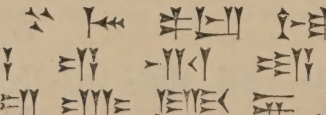
ZIR  , ṣairi, ṣayári, ṣaeri, ṣaerut; *Enemies.* Heb. צוּר.

See also *Zahiri*, in p. 329.

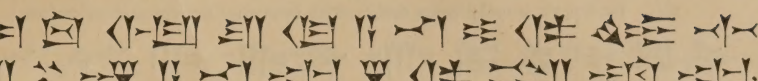
 , sa kullat ṣairi-su iniru; *who all his enemies hath scattered.*—Obel. 20. Sard. i. 28. New Div. i. 12.

 , muḫalliq ṣayári; *divider of enemies.*—Sard. i. 8.

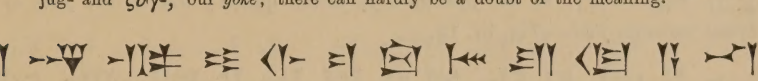
 , mati sabẓute va malki ṣaeri-ya ana niri-ya l'usaknisu; *turbulent countries and kings my enemies, to my yoke may they subdue.*—Tig. viii. 32.

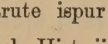
 , patnus(?) nikruti ṣaerut Asur ..... ina nari-ya va timmeni-ya alṭur; *the subjugation(?) of rebels, enemies of Assur, ... on my tablets and platforms I have written.*—Tig. viii. 41.

ZK , zuki; *Yoke* or *Team*, meaning the *Horses*.

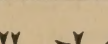

rukub va zuki ana idi birti sa Assur ana kasadi illika; *the chariots and teams to the interior (?) of Assyria, to take possession, went.*—Synch. Hist. ii. 8.

This root looks suspiciously like Greek, and I see that Fürst connects it with jug- and ζυγ-, our *yoke*; there can hardly be a doubt of the meaning.


Assur-ris-ilī rukubi zuki ana nirarute ispur; *Assur-ris-ilī chariots and teams to* [*his*] *assistance sent.*—Synch. Hist. ii. 10.

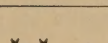
¶  , Zuku.—Sard. iii. 58, 60, 63, 69, 77.

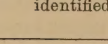
This appellative always follows *rukubi bit-ḫallu*, and I have not yet found it in any other inscription. Looking to the preceding word, *zuki*, and to the determinative, I am inclined to render it "teamster," if such a word be admissible, meaning the man immediately attached to the horses, like the drivers of our gun-carriages. See p. 136.

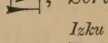
¶  , Izki.

istu [ta] er Izki attuzir; *from the city Izki I departed.*—New Sard. 32.

This line occurs in a mutilated passage of the newly-found obelisk, which coincides in great part with the second column of the large inscription of Sardanapalus, printed in the first volume of Rawlinson's Inscriptions. The passage is in a sentence of five lines interpolated between the departure of the king from his capital on the Tigris and his arrival in Commagene, narrated in col. ii. l. 87, of the great inscription mentioned. The king killed five lions in the neighbourhood of the city, so far as the mutilation of the obelisk will allow us to read.

¶  .—Botta 152, 10 = 142; 153, 4 = 148; 152, 14 = 158. Sen. Gr. 57. Sen. T. iii. 37. Esar i. 10. Black St. iv. 13.

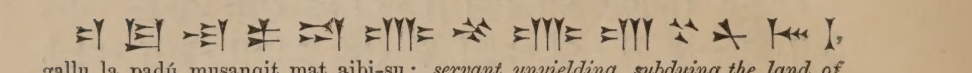
Some material used for ornament. Sir H. Rawlinson translates it "ivory," Dr. Oppert "ebony;" but, like so many similar words, this is not certainly identified. Sometimes we find  , as in Sard. iii. 74, 75, 88, and St. 18.

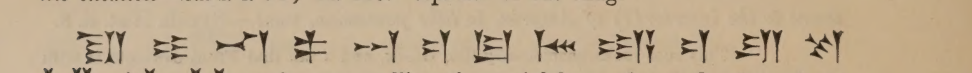
¶  , *Service, homage; servitude.*

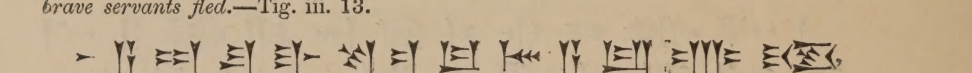
Izku is the Accadian word corresponding with the Assyrian verb *gal*, allied to the Hebrew גָּלָה, "to banish," or "enslave," but extending in Assyrian to "honourable service," as well as "captivity." When followed by the plural sign

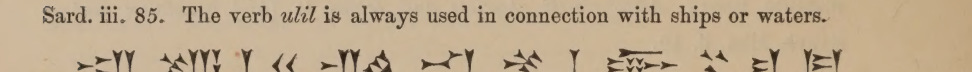
ZK

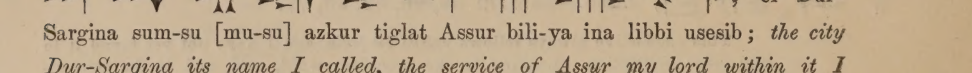
I usually read *galli*, "servants," *i.e.* "soldiers;" when 𒀀𒈾𒀀 follows I read *tigulti*, or *tiglati*, but I do not think Assyrian students are agreed generally in all this. Dr. Oppert usually reads *tuklat*. The following examples show its use:—

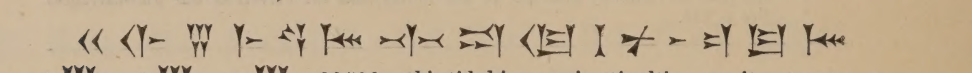

gallu la padú musanqit mat aibi-su; *servant unyielding, subduing the land of his enemies.*—Sard. i. 34; iii. 130. Epithet of the king.


sa ina pan galli-ya izzute iplaḫu; *who at the face of my brave servants fled.*—Tig. iii. 13.


in habba rabte galli-a lu ulîl; *on the great sea my servants I conveyed.*—Sard. iii. 85. The verb *ulil* is always used in connection with ships or waters.

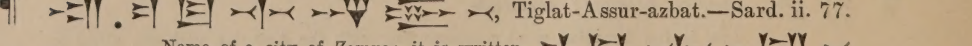

er Dur-Sargina sum-su [mu-su] azkur tiglat Assur bili-ya ina libbi usesib; *the city Dur-Sargina its name I called, the service of Assur my lord within it I established.*—Botta 147, 3 = 63.


20500 zabi tiduki-sunu in tigulti usanqit; *twenty thousand five hundred warriors their fighting men to servitude I subdued.*—Obel. 66. See Obel. 81; Sen. T. i. 57, &c.


ina tigulti sa ili rabi sa ina kiprat arbati meseris ultalliṭu; *in the service of the great gods who in the four regions royally hath ruled.*—Tig. iv. 45.

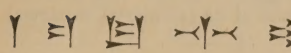
Sometimes we find *kuti* without *iz*; see Sen. T. ii. 78, where we have 𒀀𒈾𒀀, "servants," and 𒈾𒀀, "service," in the same sentence. See also in Sh. Ph. iii. 15. Tiglath-pileser II. seems to have written his name without 𒀀; see Tig. jun. 1 and 40, and 17 BM 1.

𒁀𒀀 interchanges with 𒀀𒈾𒀀; see 𒀀𒈾𒀀, *ana epis tigulti*, "to do homage," Assur b.p. ii. 95; iii. 79. In ii. 105, 109, with 𒀀 for 𒀀. I do not know why 𒁀 is inserted; 𒀀𒈾𒀀, which is equivalent to 𒀀𒈾𒀀, occurs in one of the forms of the name of Tiglath-pileser.

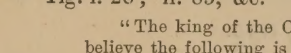
¶ 
Tiglat-Assur-azbat.—Sard. ii. 77.

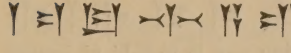
Name of a city of Zamua; it is written 𒀀𒈾𒀀 and 𒀀𒈾𒀀 in variants of ii. 48.

ZK The following forms designate several Assyrian monarchs who are known to us by the name of Tiglath-pileser. I am not sure that all these forms are strictly kept to the respective kings (see the note to Shalmaneser, p. 245):—

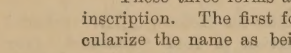
¶  , Tiglat-pileser.—Tig. i. 28; ii. 85, &c.

"The king of the Octagonal Prism;" so written throughout the inscription. I believe the following is the same monarch:—

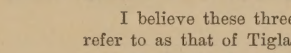
 .—Sard. i. 105.

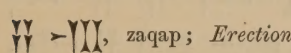
¶  .

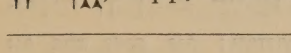
These three forms are all employed for the father of Sardanapalus of the long inscription. The first form is in Obel. 19, the third in New Div. i. 11; both particularize the name as being that of the king's father. The second and third forms occur in the variant copies of Sard. i. 28.

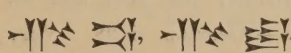
¶  .

I believe these three forms belong to the monarch of the inscription which I refer to as that of Tiglath-pileser junior. The first form occurs in Tig. jun. 40, and probably in the first line also, but the last letter of the name there is illegible; the second form is found in 17 BM 1; and the third is in the Synchronous History, Sh. 65 of R.I. Vol. 2, ii. 14.

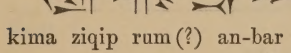
ZKB  , zaqap; *Erection, staking, planting.* See ZQB.

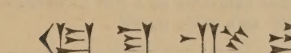
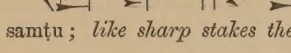
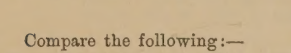
¶  , ziqip; *Stakes, points.*

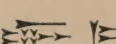
 , kima ziqip rum(?) an-bar seṣu nádi; *like sharp stakes of iron they stood up high.*—Sard. i. 49; ii. 40.

 , kima ziqip rum(?) samṭu; *like sharp stakes they pierced.*—Tig. iii. 43; iv. 14.

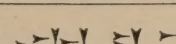
Compare the following:—

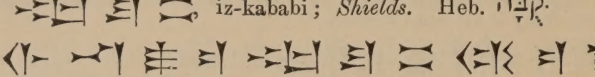
 , kima selut rum(?) an-bar ana shame [an-e] ziqipta saknu; *like sharp rocks of iron to the sky pointed they stood.*—New Div. i. 19; ii. 42.

I do not know the sound of  , but certainly one of its meanings is "sharp." I am doubtful about *seṣu nádi*, though the drift of the passage is clear. The form  for *kip* is peculiar to Tiglath-pileser; elsewhere we find  .—See *Izziqipi*, p. 333.

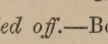
ZKB  , aṣ kubbu.—E.I.H. ix. 14.

A comparison of viii. 7, and vi. 13, shows that is here the preposition. See p. 304. This compound is inserted in consequence of its exceptional character; it may spare a student some trouble.

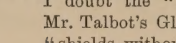
¶  , iz-kababi; *Shields.* Heb. קְבָבָה.

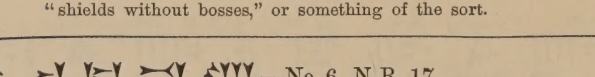
 , 1000 nas iz-kababi ul izmare ina libbi-sunu aqṣur; *one thousand carrying shields and lances (?) among them I carried off.*—Botta 151, 9 = 117.

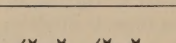
The above is the translation of Dr. Oppert, who cites the Hebrew כבב, "round." I doubt the "lances," and should have no objection to read "unarmed" (see Mr. Talbot's Glossary, No. 103). Perhaps *ul izmare* may be an epithet of *iz-kababi*; "shields without bosses," or something of the sort.

ZKD  .—No. 6, N.R. 17.

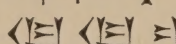
One of the provinces enumerated in the Nakhshi-Rustam Inscription; *Skudra* in the Persian. I cannot identify it.

ZKK  , zakiki; *Purity.* Heb. זכך.

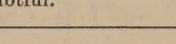
 , ili-su istari-su amná ana zakiki iz-suḥi-sunu pazráti; *his gods and his goddesses, I counted as pure their scattered shrines.*—Assur b.p. vi. 98. Very doubtful.

ZKL  , zakulme.—Sen. T. iii. 35.

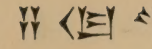
Some precious stone, sent by Hezekiah with other valuables as a gift to Sennacherib. Dr. Oppert suggests "diamonds," confessedly as a mere guess.

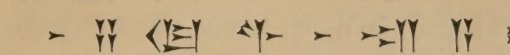
ZKM  , zikum.—50 II. 27 *b*.

A gloss on , which, joined with "water," forms the determinative of "rivers." Perhaps "pure," Heb. זכה; or "abundant," Arabic زكو.

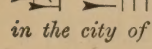
¶  is-kum; *Cotton*, or *Flax.*—Sard. i. 95; ii. 123.

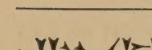
Kum is certainly an epithet of clothing, and when alone after its substantive it may be read as an adjective; with the determinative it probably signifies the growing plant—raw cotton or flax; with the determinative it may be the unwrought material. But I believe all these terms were indiscriminately used. See *Birme*, p. 122.

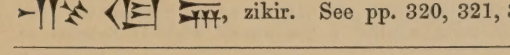
ZKP  , zakipi; *Stake, cross.* Heb. זקף.

 , in zaqipi in er Agamatanu altakan-su; *on a cross in the city of Ecbatana I put him.*—Beh. 60; see also l. 63.

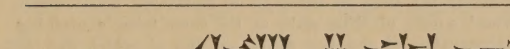
A late irregular spelling. See *Izziqipi*, p. 333, and *Ziqip*, p. 341.

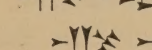
ZKR  , zikir. See pp. 320, 321, 322.

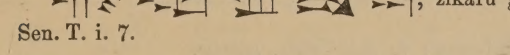
¶  , iz-karesu; *Throne.* Chald. כרס.

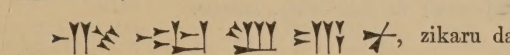
 , iz-karesu zarati kirbi-su usalbisu tírisas va abni; *the throne of dignity within it I covered with beryls and (other) stones.*—E.I.H. iv. 3.

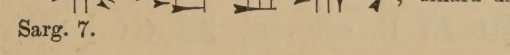
This is doubtful. The passage is part of an account of holy things made and decorated in honour of Nebo. I take the "beryl" from the Hebrew תַּרְשִׁישׁ, Solomon's Song, v. 14.

¶  .—7 II. 49*c*.

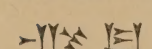
¶  , zikara; *Renowned*, or *Manly.* Heb. זכר.

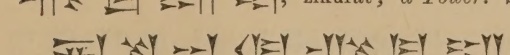
 , zikaru gardu; *the manly, the brave.*—Sen. T. i. 7.

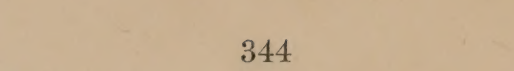
 , zikaru dannu; *the manly, the strong.*—Sarg. 7.

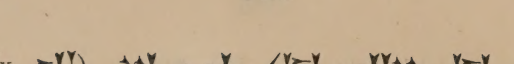
 , zikaraku; *I am a man.*—Sard. i. 33.

Zikaru, like the Hebrew root, may be held to signify both "manly" and "renowned;" being, I think, always the epithet of a prince, either meaning would be fitting. See *Zikir*, p. 320, and *Zakru*, p. 323. *Zikaraku* is one of a series of like forms which Dr. Hincks contended were verbs; see his unfinished Grammar, § 15, Journ. R.A.S. 1867, p. 492.

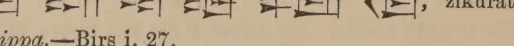
¶  , zikurat; *a Tower.* See *Ziggurrat*, p. 316.

 , bit te-anki zikurat Babilu-ki ina ḥidáti va risáti epus; *the temple of the Sphere, a tower of Babylon, with joy and festivity I made.*—Neb. Gr. i. 39.

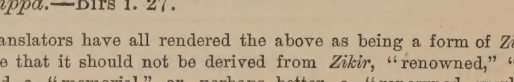
ZKR  , bit te-anki zikurat Babel-ki epus; *the temple of the Sphere, a tower of Babylon, I made.*—Birs i. 23.

 , zikurat Barsap-ki; *a tower of Borsippa.*—Birs i. 27.

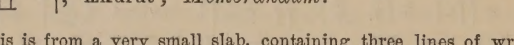
Translators have all rendered the above as being a form of *Ziggurrat*, but I am not sure that it should not be derived from *Zikir*, "renowned," "memorable," and rendered a "memorial," or, perhaps better, a "renowned work of Babylon or Borsippa."

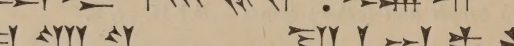
¶  , izkurut; *Memorandum.*

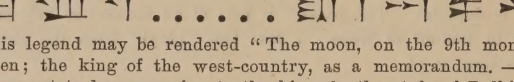
This is from a very small slab, containing three lines of writing on the face' and the fourth on the back:—



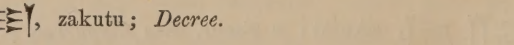
This legend may be rendered "The moon, on the 9th month, the 30th day, was seen; the king of the west-country, as a memorandum. — Of Nebo-aḥirib." Is this meant to be a warning to the king, in the style of Zadkiel? Mr. G. Smith has recently shown me several copies of little slabs of the same form, containing notes on the position or appearance of the sun or moon, one of which has the same characters on the back; probably the name of the observer.

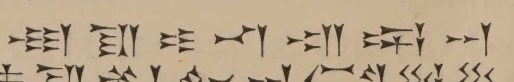
¶  , Izkartai; *Sagartia.*—Beh. 93.

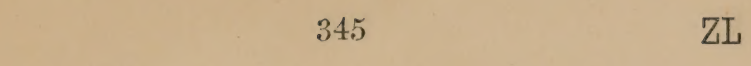
ZKS  , tigulti-ssun; *to their duty, service.*

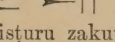
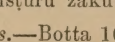
 , saddukki la labbáti tigulti-ssun ukinna; *laws not agreeable to their service I rectified.*—Botta 152, 13 = 157.

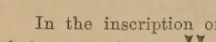
This is Dr. Oppert's reading and translation, but I hardly see how *ukinna* can be so rendered, its usual signification being "established." I would propose doubtfully to read *uqina*, "I overruled," comparing the Ethiopic *qanai*.

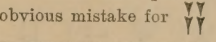
ZKT  , zakutu; *Decree.*


zakutu sa ina er Babel ina arḥi XI sa sana (mu) 1-kam Marduk-adan-aḥi idan; *decree which in the city of Babel in the eleventh month of the first year of Marduk-adan-akhi, he issued.*—Zaaleh Stone; R.I. Sh. 66.

ZKT  , sa .... ki iṣab Anū va Dakan iṣṭuru zakut-ṣun; *who .... on statues of Anu and Dakan wrote their decrees.*—Botta 16, 13. Sarg. 6.

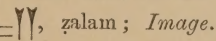
In the inscription of Sargon the last word is printed  , an obvious mistake for  .

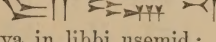
ZL  .—Syl. 437.

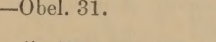
 .—Syl. 686.

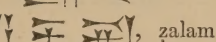
It is not uncommon to find pronounced *zal*, but I do not remember to have seen so read.

¶ , ṣalam; *Image.* Heb. צֶלֶם.

 , ṣalam sarruti-ya in libbi usemid; *an image of my royalty within I put up* [*made stand*].—Obel. 31.

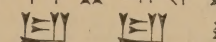
 , ṣalam bunani-ya sa abni pili pare epus; *an image of my person of stone excellent and beautiful I made.*—Sard. ii. 5.

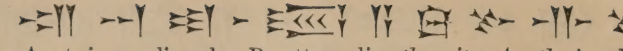
 , ṣalui riti abn-izzir rab(?) sa ina isdin abni ibbanú mináti patlulu ina kigalli ramani-sunu sakis nanzuzu; *sightly images of alabaster which of a single stone were made, of suitable number, on their own solid bases, conspicuous were put up.*—Sen. Bit. iv. 15 = 40 BM 52.

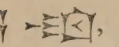
 , ṣalam sarruti-ya surbá epus; *an image of my royalty enlarged I made.*—New Div. i. 49.

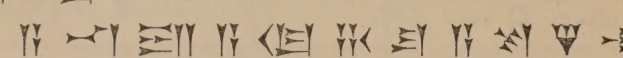
See also Obel. 124. Sard. i. 104. Bavian 56, &c.

¶ , ṣali; *Situate.* Heb. צָלַע.

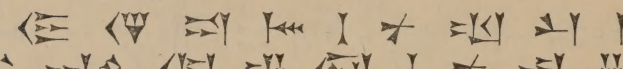
 , er Ḥindánu in niri ammate sa nahr Puratte ṣali; *the city Hindánu on these* [*the nearer*] *banks of the Euphrates situate.*—Sard. iii. 12.

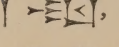
ZL  , er Anat in gapli nahr Puratte ṣali; *the city Anath in the middle of the Euphrates situate.*—Sard. iii. 16.

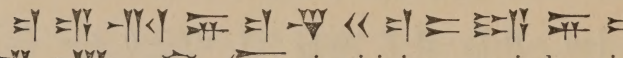
¶  , ṣali; *Suppliant, submissive.* Chald. צלא.

 , ana dáki ḫabate sa la ṣali umahera umman-su; *to strike the guilty who were not submissive, he urged forward his army.*—Assurbanipal's Egyptian Campaign, l. 8.

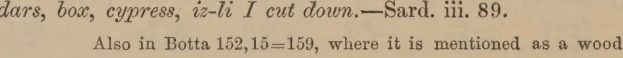
I give this meaning as probable only, not having another example of *ṣali* in this sense. The following, from Assurb.p. vi. 109, may be connected with the preceding, but I cannot read it satisfactorily; the last letter should probably be :—

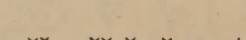
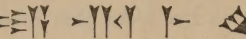
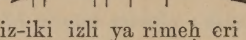
 , nir paddu-i-sunu alqá ana Assur-ki ekim-sunu la zala lu emid(?); *their attendants I assembled, to Assyria I carried them* ....

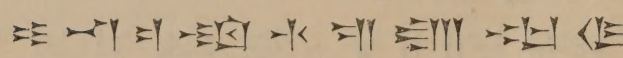
¶  , izli; *some sort of tree.*

 , iz-erini iz-surman iz-daprani izli lú akkiṣ; *cedars, box, cypress, iz-li I cut down.*—Sard. iii. 89.

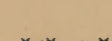
Also in Botta 152,15=159, where it is mentioned as a wood used in building a palace.

 , iz-iki izli ya rimeḫ eri námri urakkiṣ; *columns of izli .... with shining brass I constructed.*—Sen. T. vi. 49.

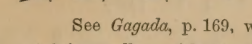
The same in Neb. Yun. 71, with , *surman*, "box-wood," interpolated between and ; here we have also  instead of *rimeḫ*. This is further complicated by a collation of Botta 38, 59 with  , and of 42, 77 with  , in a similar phrase; I can make nothing of it. Mr. Talbot's translation is "The columns of .... wood inlaid with shining brass I placed." Dr. Oppert has "les colonnes, les balustrades(?), je les entourai de rosaces resplendissantes."

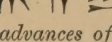
 , ina izli ...ṣium-ka kínū.—Birs ii. 23.

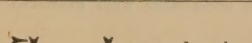
This line I do not understand, and the fifth character is unknown. Sir H. Rawlinson, many years ago, translated doubtfully "under the guardianship of the regent." Mr. Talbot wrote subsequently "under thy glorious protection."

ZLB  , zalpat; *Approach.* Arabic زلف.

See *Gagada*, p. 169, where I have given all the passages I had recorded containing *zalbat*, without an attempt at reading them. I would now add a line in which the word appears to have a very different meaning:—

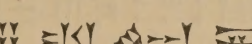
 , ḫaid zalpat aibi; *repelling the advances of enemies.*—Tig. i. 8.

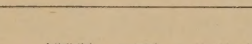
¶  , zalapti; *Division.* Syriac ܙܠܦܬ.

 , Ḫatte dabib zalapti bilut-ṣu iziru; *the Hittites, promoting divisions, his government overthrew.*—Botta 149, 11 = 95.

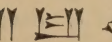
See also Botta 151, 4(16)=112; 36, 16.

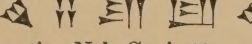
ZLḤ , zal'ani; *Districts.* Arabic ظلع.

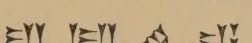
 , zal'ani aksud; *the districts I acquired.*—Tig. iii. 62.

ZLZ  , Bit-zualzas.—Tig. jun. 29, 34. 17 BM 17; 19 BM 5*b*.

A province captured by Tiglath-pileser.

ZLḪ  , zuluḫe.

 , ḫiza zuluḫe damguti.—Neb. Gr. i. 17.

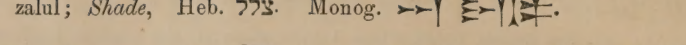
 , zuluḫe dammatī.—Neb. Gr. iii. 11.

These phrases very probably are only different ways of saying nearly the same thing; both follow the words *alpi sul*, meaning "oxen" of some sort, intended to be the portion of the gods. Mr. Talbot translates the first phrase "of a fat well-fed form to look upon," and the second "of well-fed form." I am unable to see how these versions are made out, but I cannot offer anything better. חָזֶה is the "breast" of an animal; צַלַּחַת "a dish" [צָלַח "to roast(?)"]; *damguti* as well as *dammati* might be rendered "good" or perhaps "excellent;" but it does not seem clear to me how a sentence could be made out of these words

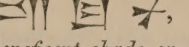
See p. 243.

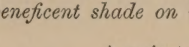
ZLL , zalul; *Shade*, Heb. צלל. Monog. .

, shamas .... ẓalul-su ṭab eli-ya izkunu; *the sun .... his beneficent shade on me he threw.*—Sard. i. 44.

A variant reading is  *zalul-su ṭab eli-a iskun;* the last word is more in accordance with grammar than *iskunu.*

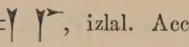
¶ , izlal. Accadian, *Resistance, opposition.* Assyrian, *tuqmatu,* &c.

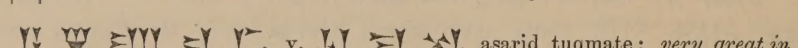
 , v. , asarid tuqmate; *very great in resistance.*—Sard. i. 35.

 , lib-su tuqumta upla; *his heart* [*courage*] *opposition turned away.*—Sard. i. 51.

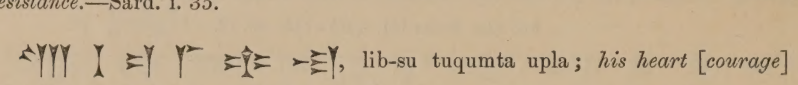
A parallel passage in New Div. ii. 71, has *tuqumta,* in all letters. See p. 220.

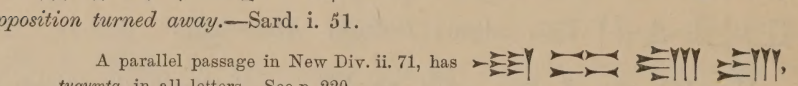
v. occurs in Sard. i. 86, in the sense of "joined," "yoked;" probably an error for , *ẓimdat.*

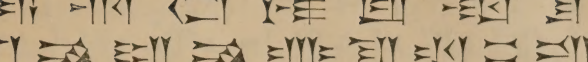
¶  , ẓululu, ẓululi; *Awning.* Heb. צלל.

 iz Babel illitī ublā ana ẓululu Bit-kua; *wood of Babylon lofty I brought for the awning of Bik-kua* [*the temple of Marduk*].—E.I.H. iii. 24.

I do not quite understand this Babylon-wood; is certainly Babylon.

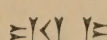
 , erinū dalītī ultu Labnanū distī ellitī ana ẓululi-sa lú ablā; *pines long from Lebanon the grassy, the lofty, for its awnings I brought.*—Neb. Gr. iii. 37.

 , erini dalīti ana ẓululi-sina usatriz; *pines long for their awnings I fitted.*—E.I.H. vi. 9; viii. 3.

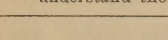
ZLL  , erinū ṣululi-su ḫuraz namrā usalbis; *the pine-wood of its awnings with shining gold I covered.*—Neb. Gr. ii. 19.

According to Hebrew analogy we ought always to have , but this is the only instance in which I find it. In the later times these distinctions were not much attended to.

Dr. Oppert translates *ṣululu* by "charpente;" Mr. Talbot renders it by "roof." I have no objection to "roof," but I think so permanent a part of a building should require something more solid than pine or cedar, which would soon crack and split in a hot climate. I have chosen "awning" as implying something temporary. The Hebrew צלל signifies "shade" rather than "protection."

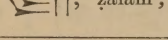
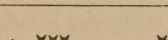
¶  , izallu.—Bl. St. iv. 5.

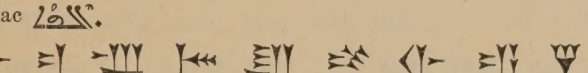
Mr. Talbot reads this as a verb, and translates "they had revolted." I do not understand the passage.

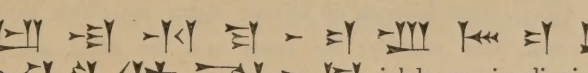
¶  , iz-allakani.—Tig. vii. 18.

Name of a tree introduced into Assyria from some foreign lands by Tiglath-pileser.

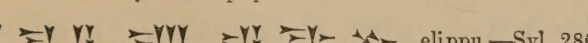
ZLM , ṣalam; *an Image.* Heb. צֶלֶם. See p. 345.

ZLP  or  , elippu; *A Ship, Boat.* Chald. אֶלְפָּא. Syriac ܐܶܠܦܳܐ.

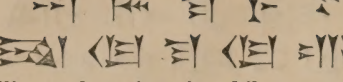
 , in elippi ṣu gabse sanute su nahr Purrat in meli-sa ebir; *in ships of skin hardened, a second time the Euphrates in its upper part I crossed.*—New Div. ii. 82.

 , iplaḫu ma in elippi iz-urbate (?) ana tamti iddabku; *they fled, and in ships of large trees to the sea they were carried.*—New Div. ii. 77.

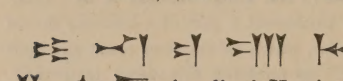
This agrees with the context, but the translation is doubtful; the epithet *iz-urbute* is uncertain, and the verb might preferably be rendered "they were left," which would hardly suit the preposition *ana*.

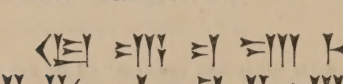
 , elippu.—Syl. 280.

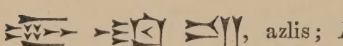
The value of is shown in this extract from the syllabary, and it is further proved in 62 II. 42, 52, 57 *d*, where we find explained by .

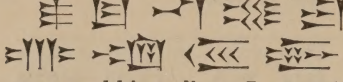
ZLP 
ili masal mati-su ina kiku-sunu itki ma kirib elippi usarkib; *the gods, the sovereignty of his country, he collected in their boats, and in ships he carried* [*made to ride*].—Sen. T. iii. 55. Nearly the same passage in iv. 23.

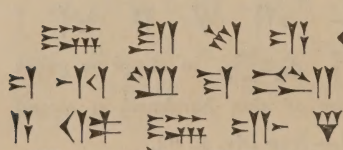
Ili masal mati-su occurs also in Neb. Yun. 8. Dr. Oppert renders it "emblème de sa victoire." Mr. Talbot translates "gods and women," and "gods and treasures;" but *ma* is never used for the conjunction after a substantive.

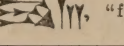

in elippi Ḫatti tamtā lu ebir; *in ships of Syria the sea I crossed.*—Sen. T. iv. 26.

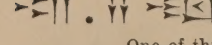

kirib elippi usarkib ma ana aḫanná usebira; *in ships I made ride, and to that* [*the further*] *shore I made cross.*—Sen. T. iv. 31.

ZLS  , azlis; *Radically.* Arabic اصل.

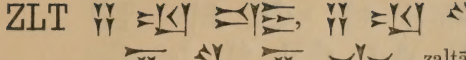

askuna taḫta-sun kisadate-sunu unakkiṣ azlis; *I effected their defeat, their possessions I destroyed radically.*—Sen. T. v. 76.


Ṣuté kiṭar-su sa idir-su izḫuru ma illiku rizut-su [riẓuṣṣu] adi Marsanai azlis urakkiṣ; *the desert men his allies, who had augmented his troops, and gone to his assistance, together with the Marsani (?), radically I destroyed.*—Botta 151, 23(11) = 131.

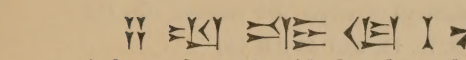
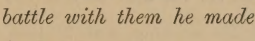
See also in Sarg. 29. We have a very similar clause in Sen. T. iv. 40, with , "forces," instead of  , the Hebrew עֲרָר.

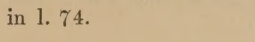
¶  , Zalisatarbit.—Sen. T. iv. 63.

One of thirty-four large cities of Elam destroyed by Sennacherib. Dr. Oppert calls it "*Haloum de Fasbit.*" I do not know on what grounds, but I suspect an error of print.

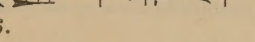
ZLT  , ṣaltā, ṣaltū, ṣiltū, ṣalti; *Battle.* Persian "hamaranam."

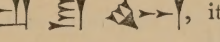
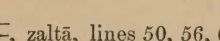
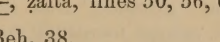
See the value of *ṣal* attributed to in Syl. 686.

 , ṣaltā ki-sunu itebus; *the battle with them he made.*—Beh. 49.  , itipsu, *they fought*, in l. 74.

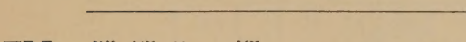
 , itipsu ṣaltū, lines 52, 54, 80.

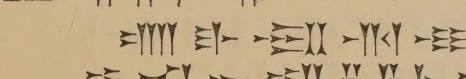
, ṣiltū nitebusu; *the battle we made;* l. 36.

 , itipsu'; *they made;* l. 46.

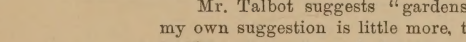
 , ṣaltā, lines 50, 56, 67, 69, 81.  , Beh. 91; N.R. 22.  , Beh. 38.

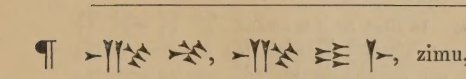
I do not think this word occurs previously to the Persian times. Sir H. Rawlinson suggests the analogy of the Heb. סלל, corroborated by Dr. Fürst, who proposes the meaning "strive against," English edition, Leipsig, 1867. I have always found it governed by the verb *epus*, except perhaps in N.R., where the verb is mutilated. The variations of termination appear to be capricious, the meaning being always the same—"he, we, or they made [fought] the battle." In the Persian period the rules of grammar seem not to have been strictly observed.

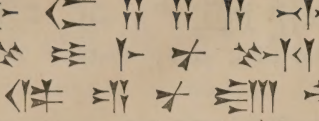
ZM  , ṣávé; *Site,* Heb. צוה.

 , hekal [bit-rab] maḥritu sa 360 in 1 hu vas ina tarṣi ṣávé bit ziggurrat; *the former temple which (was) 360 of cubits long in front of the site of Bit-ziggurrat.*—Sen. Gr. 45. See p. 280, and the note upon that page in the sheet of Additions and Corrections.

Mr. Talbot suggests "gardens" for a value of *závé*, but merely as a guess; my own suggestion is little more, the value "erect," attributed to the Hebrew verb by Fürst, being theoretical only.

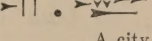
¶  , zimu, *n.* zíme, *obl.* *Ring, circle?* Heb. זִיו.

 , zimu namru sa kima Shamas talime sa kippat Shame irṣitī; *shining circle which, like the sun, is the plougher of the vaults of heaven and earth.*—1 Beltis 2.

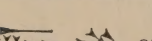
ZM 

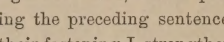
sallat-zazáti abn izzir-rabi sa zíme nuṣṣuqa kima yomme ... udde nummuru baḫar-sin; *raised figures of alabaster which in a circle are erected, like the rising day their splendour is seen.*—Sen. B. iv. 16, and 43 BM 4*b*.

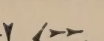
This is made from two copies of similar meaning, both ill-done and mutilated; it must, therefore, be given as doubtful.

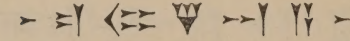
¶  , Azmu.—Sard. iii. 42, 44.

A city near the narrows of the Euphrates destroyed by Sardanapalus, together with *Dummit*, or *Dummut*.

 , aẓmu.—Botta 152, 20 = 164.

Dr. Oppert makes this "matter," or "substance," from the Hebrew עֶצֶם, and connects it with the following word, *azduppi*, translating the phrase "materiem superliminarium." I do not think it likely that a definite form would be placed before a genitive case, and I prefer to take *aẓmu* as the verb "I strengthened," concluding the preceding sentence:—  , *ṣigar-sun aẓmu*, "their fastening I strengthened." The word is omitted in the parallel passage of Botta 16ter 120. Cf. also Neb. Yun. 75, and Esar v. 47. See pp. 327–8, where I render *azduppi* by "aqueducts," which might include conduits, gutters, or any other water conveyance.

 , iẓmi; *Power.* Heb. עֶצֶם.

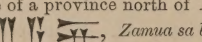
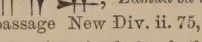


in iẓmi sa Aḫurmazda'; *by the power of Ormuzd.*—No. 6, N.R. 38.

This phrase is frequently repeated at Behistun. I do not remember to have seen it on any older document. We have printed in Sen. T. v. 7, but it is clearly on the cylinder.

In a list of words relating to ships is equated to .—62 II. 70*d*.

ZMA , Zamua.—Sard. ii. 22, 46, 51, &c. St. 16. Obel. 50.

Name of a province north of Assyria. In Obel. 50 it is named  , *Zamua sa bitani*, and  , *Mazamua*, in the parallel passage New Div. ii. 75, I do not understand this, but, coupled with the circumstance that in l. 9 of the Standard Inscription we have *niribi sa bitani* appearing as a variant of *Urardi*, "Armenia," it may at some future time help a more advanced scholar to discover the value of *bitani*. See *Bitani*, in p. 143. On the other hand, we have a city *Mazamua* in 42 II. 7*b*, and the same name occurs in a list of cities along the Taurus, in 43 II. 4*b*.

ADDITIONS AND CORRECTIONS.

The paragraphs marked with * are new.

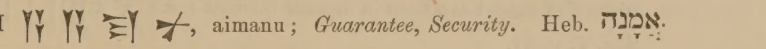
PAGE

2, l. 4. Read "rain and snow of vallies."—Cf. Neb. Yun. 43.

„ l. 10. Read "Tornadotus of Pliny."

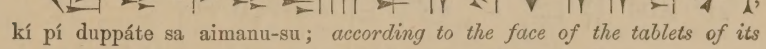
4, l. 16. Instead of "in the height of its power stayed not," read "a notion of the greatness of its power had not conceived." See note at foot of p. 102. For "aḫḫar" read "iḫḫar."

6* AAM , aimanu; *Guarantee, Security.* Heb. אֲמָנָה.



kí pí duppáte sa aimanu-su; *according to the face of the tablets of its security* [*according to the documents in proof*].—Sarg. 41.

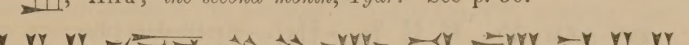
* AAR , Airu; *the second month, Iyar.* See p. 50.

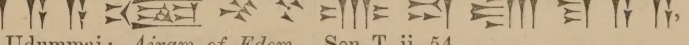
„ 

Airammu Udummai; *Airam of Edom.*—Sen. T. ii. 54.

One of the western kings who paid tribute to Sennacherib in his third campaign.

„ l. 9. For "had extended" read "had made" [caused to be].

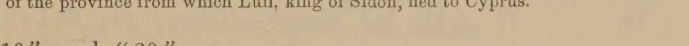
9* ABK  .—36 II. 64 *d.*

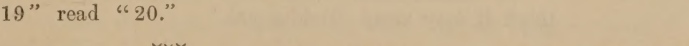
11* ABR  , Abiri.—Sen. B. i. 18.

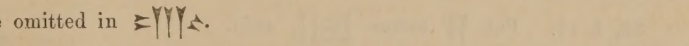
Name of the province from which Lulí, king of Sidon, fled to Cyprus.

„ l. 7. For "19" read "20."

13, l. 9. Wedge omitted in .

14* AG  .—48 II. 51 *b.*

* „  .—25 II. 15 *b.*

* AGD  .—34 II. 42 *d.*

15, l. 14. For "expanded" read "made" [caused to be].

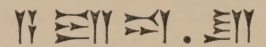
PAGE

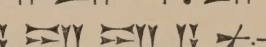
18, l. 10. For "over" read "until," and omit "adverbially."

„ l. 12. Read "until the surface of the water I reached."

„ at foot. "See also Assur b.p. ii. 8, 23. I think *adu*, in the first line of p. 19, is the nominative case of *ade*, and that the equivalent is irregularly written instead of , 'service,' 'dependence.'"

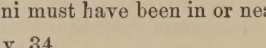
19* ADB .—25 II. 52*b*.

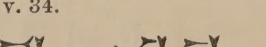
* ADD  .—25 II. 10*b*.

* „  .—Sh. Ph. iii. 57.

Name of a petty king of the Aṣatiai, a people of Nairi.

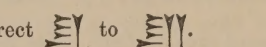
„ l. 12. Add:—See as a gloss upon in 39 II. 7*d*, and compare in p. 27, l. 20.

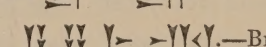
20, l. 8. Add:—Adinu appears, from 15 BM 28, to have been son of Dakuri; Bit-Adini must have been in or near Susiana; see  , Sen. T. v. 34.

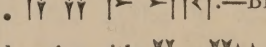
21* ADS  .—25 II. 60*c*.

„ l. 5. Read "Adunu-bahli" instead of "Adura-bahli," and instead of .

„ l. 19. Correct to .

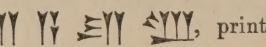
22* AZM  .—Br. Obel. i. 16.

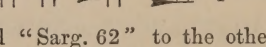
„ l. 16. Aziel varies with  , Azilu, in Sard. iii. 45.

23* AZR  , printed at the foot of p. 44.

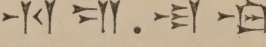
25, l. 15. Add "Sarg. 62" to the other references.

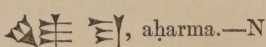
26, l. 4. Read "aḥadat" for "aḥadut."

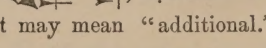
27. AḤ  .—39 II. 10*a*.

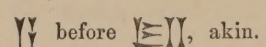
28.  , aḥarma.—Nabon. i. 13; Br. Cyl. ii. 21. Esar vi. 67. I think it may mean "additional."

30, l. 16. Put before , akin.

31* AKS  .—25 II. 59*c*.

* AL  , ruqqú.—48 II. 41*a*.

32* ALD  .—50 II. 11*a*.

* ALZ  , Alizir.—New Div. i. 51.

A city between the Orontes and Euphrates.

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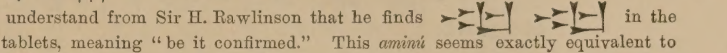
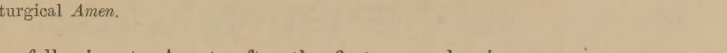
35, l. 8. Amadana, "north" of the Euphrates, rather than "west."

36* AMN Aminú.—32 II. 62*a*.

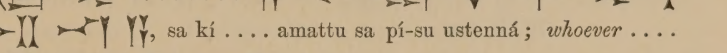
I understand from Sir H. Rawlinson that he finds in the legal tablets, meaning "be it confirmed." This *aminú* seems exactly equivalent to the liturgical *Amen*.

37* l. 10. Add the following to Amat, after the first example given:—

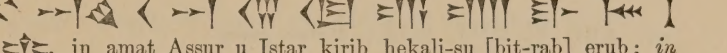
AMT  sa kí .... amattu sa pí-su ustenná; *whoever .... the truth of his mouth shall vary.*—Monol. 86.

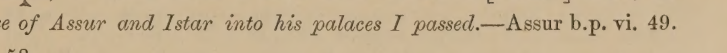
 in amat Assur u Istar kirib hekali-su [bit-rab] erub; *in the confidence of Assur and Istar into his palaces I passed.*—Assur b.p. vi. 49. See also iv. 58.

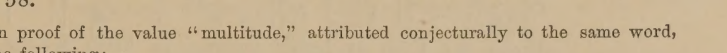
In proof of the value "multitude," attributed conjecturally to the same word, see the following:—

 madatu sa Aṣú Guzana amat kurrai alpi, &c., amḫar; *tribute of Aṣu of Gozan, numbers of horses, cattle, &c., I received.*—New Div. i. 28.

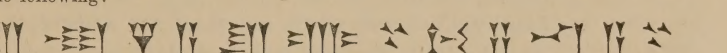
Perhaps *rabi amat-su* in l. 19, translated "the great men of his confidence," may be "the great men of his party."

39, l. 6. *Anu* is written  in Bavian, l. 1. See 54 II. 34*b*.

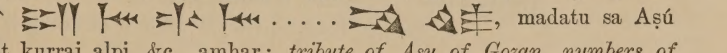
„ l. 28. For  read .

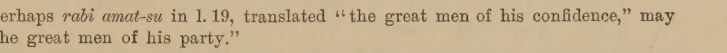
42, l. 10. Add  aṣáte, another plural in addition to , from 44 BM 18.

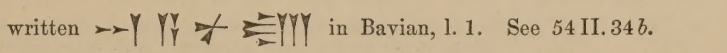
43, l. 6. For "ii. 58 and iii. 53," read "ii. 53 and iii. 58."

44* APK  apikupe sa kirib Kaldi aksid.—Sen. Gr. 44.

I do not know the meaning of *apikupe*; Mr. Talbot suggests "papyrus baskets." See foot of p. 287.

45* AQ  aqi; *title of some officer, an Envoy.*—Assur b.p. vii. 49, 52, 62, &c. See *Akin*, p. 30.

„ l. 13. For "bit rabbi" read "bitkuri," and translate "protectors" instead of "temples." See *Bitkuri*, in p. 138. A parallel phrase in Sard. iii. 135, has the monogram  instead of , *aqi*, "I sacrificed."

„ Add to foot-note:—Dr. Hincks read  "water confined," Accadian.

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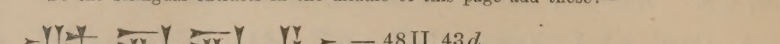
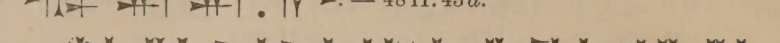
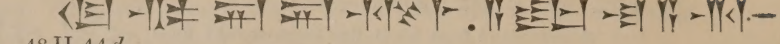
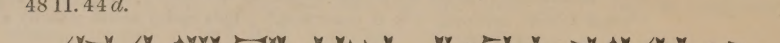
46* To the bilingual extracts in the middle of this page add these:—


48 II. 43 *d*.

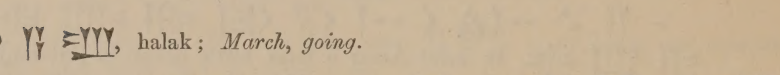

48 II. 44 *d*.


48 II. 45 *d*.


16 II. 50 *a*.

The first passage in p. 46 is given more complete at the top of p. 240, and I think with a better translation.

48* ARD , halak; *March, going.*


Tarqú sar Kúṣi sa halak ummani-ya kirib Mempi ismé; *Tarqu the king of Cush, who of the march of my soldiers in Memphis heard.*—Assurbanipal's Egyptian Campaign, l. 15.

See also Botta 151, 17 = 125. Sen. T. iii. 51. 48 II. 25 *d*.

„ l. 9. For read .

„ l. 18. For "41" read "48."

In the table of months some errors were made in copying, and I have since found that in 49 II. 1–6 *a* we have a duplicate with some variants and additions to the Accadian column; this column will require the following corrections:—

50. 4th month is .

5th „ is .

7th „ is .

9th „ has a variant , wrongly printed in Sh. 49.

10th „ is var. .

11th „ is .

12th „ is .

In 44 II. 71 *a* we have , showing that was the third month, and the same month is described as the third month in Sarg. 47, 48, where it receives the epithet "royal:" in the same passage it is called also ; in Assur b.p. i. 11, we find presiding over the second month, and over the third, in Assur b.p. viii. 84.

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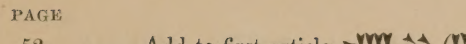
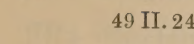
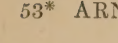
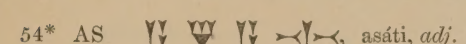
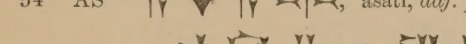
52. Add to first article  49 II. 24*a*.

53* ARN  , Aranzisu.—Botta 74, 7.

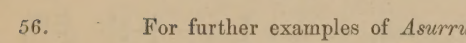
54* AS  , asáti, *adj. pl. Strong.* Arab. أسس.

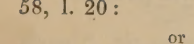
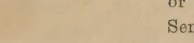


rukubi ṣamid-ṣu asáti in kibid ili rabi . . . . adadubu; *his yoked chariots strong, in honour of the great gods . . . . I prepared (?).*—Assur b.p. i. 35.

The verb is doubtful; I am not sure that it belongs to the clause, and several letters are damaged.

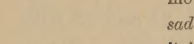
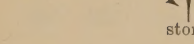
56. For further examples of *Asurru* see 41 BM 37 and Sen. B. iv. 30.

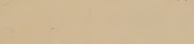
58, l. 20: I would propose to translate *asurrakki* by "twisted," "matted," from Heb. שׂרך or שׂרג, and to render *katiti asurrakki* "tangled depths." The whole passage of Sen. Gr. 50 may be transliterated *usteṣir muzu-sa kirib katiti asurrakki-sa saplanu gi elanis itti abni sadi danni nahr* *akṣi*, and doubtfully translated "I restrained its course within its tangled depths; the bottom ground I raised(?), with mighty mountain stones I dammed the rising(?) river." I have placed *itti* before *abni sadi danni*, instead of after, as in the engraving, the change being absolutely necessary; it is, moreover, corroborated by the parallel passage in 38 BM 16, which reads *nahr* *itti abni pili rabi dunnunis akṣi*, "the rising(?) river with large excellent stones strongly I dammed."

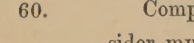
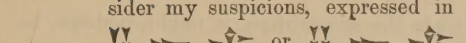
 —29 II. 69*a*.

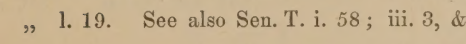
60. Compare the first entry in this page with the first in p. 108, and consider my suspicions, expressed in the note (p. 108), of an error either in  or  .

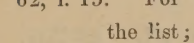
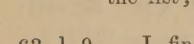
„ l. 19. See also Sen. T. i. 58; iii. 3, &c.

62, l. 15. For read  . , **bir,** should have been added to the list; it varies with  in Sard. ii. 52, 54, 62.

63, l. 9. I find the month  in Sarg. 47, explained as "the third month" in Sarg. 43. See p. iv at foot.

„ l. 16. The following line shows the Accadian  in the plural:—
 , ilu-sunu; *their god.*—16 II. 58*a*.

66, l. 17. Add the following line:—
 —36 II. 6*a*.

70* BBD  , *tenth month* Accadian.—49 II. 4*a*.
 , ditto; wrong printed in col. ii. p. 50. See correction at foot of p. iv.

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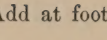
72. AB Add at foot of page  .—39 II. 55*b*.

74* , bit, *house*, should be in this page; it is inserted under in p. 134.

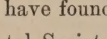
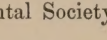
„ l. 16. For "22, 23," read "32, 33."

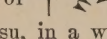
„ l. 18. For read .

„ l. 28. For read .

75, l. 2. *Butuqtu*; see also p. 142.

77, l. 5. I have found the statement of Dr. Hincks in the Zeitschrift of the German Oriental Society, Vol. 10, p. 517, 1856.

„ l. 21. For  , Buhli, we have  , Buẓuṣu, in a well preserved fragment of Assurbanipal, not yet published.

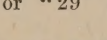
78, l. 7. See  , *ba'uri sa ṣin*, "beasts of the chase;" or *ba'uri sa ṣeri*, "beasts of the desert." Heb. בְּעִיר.—Sh. 7, Vol. 1, No. IX. E, l. 2; this is against my opinion expressed in p. 78.

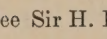
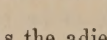
79, l. 12. Sir H. Rawlinson connects the *Ḥazu* and *Bazu* of Esar iii. 25 and 29 with the עִזִּים and בּוּז of Job; see Job i. 1; xxii. 23. See note in Journ. R.A.S. 1864, pp. 238–9.

„ l. 16. For "29" read "49."

80, l. 10. See Sir H. Rawlinson's note in Journ. R.A.S. 1864, p. 219.

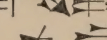
81, l. 1. As the adjective does not precede the substantive, it might, perhaps, be better to render *puḥade alpi* "the produce of the cattle; see פַּחֲדוֹ, Job. xl. 17, or Arabic فَخِذ.

82* BḤR  , baḥar; *Excellence*. Heb. בָּחִיר.

 var.  , nummuru baḥar-sun (v. sin); *their excellence was seen*.—40 BM 6 = Sen. B. iv. 16.

This is printed in p. 154, where *baḥar* is less properly translated "brilliancy."

83* BK , pilgu; *Stream, canal*. Heb. פְּלָג.

 , ana turi Nineveh pilgu upallig iz usatgila panu-ssun; *for the men of Nineveh canals I dug, trees I granted to them*.—Sen. Gr. 59.

The etymology is not quite exact, but I see no other meaning. The preceding phrase certainly alludes to digging wells or planting trees, though some characters are doubtful.

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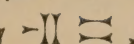
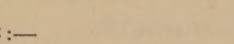
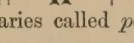
85* After l. 4:—

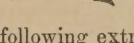
BL  , bil-biṣuki.—7 I, l. 14, F.

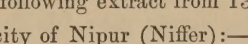
May be some officer having charge of the streets of a city; the line is damaged and two or three letters are uncertain.

„ After l. 13:—

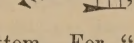
 , probably the office of one of the functionaries called *paḥáti* in l. 12, p. 85. See Botta 15, 19.

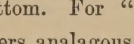
„ l. 22.  . In similar passages we have in 15 BM 26, and in Sard. i. 92.

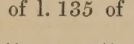
88* l. 1. The following extract from 13 II. 24*b* proves the value of  as the city of Nipur (Niffer):—

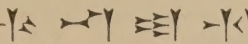
 , ina kari Nipuru; *in the fort of Nipur.*

„ l. 7 from bottom. For "32 II. 11*c*" read "39 II. 11*c*," and see the line, with two others analagous to it, at the top of p. 125.

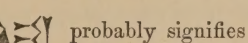
89, l. 1.  is a monogram for the verb "to sacrifice." Collate in proof the end of l. 135 of Sard. iii. with the passage quoted under *Aqi*, in p. 45.

90* BL  , pal naṭhu sade; *passing the crags of the hills.*—Sh. Ph. iv. 3.

„ l. 21.  probably signifies "new" in the following line also:—

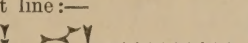
 , Nabu ana bit bil etarab; *Nebo to the new temple I removed.*—52 II. 31 *b*.

91* After first line:—

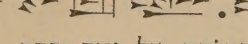
 , ana ..... metik búli isakkanu-su; *in the passage of cattle shall put it.*—Monolith 62.

„ l. 11 from bottom. For "biln" read "bilu."

92, l. 12. For "ummallu" read "umallu."

93* BLG  .—Syl. 169.

97, l. 9. Add בַּאלֵיץ הִיא פְּתוֹרָה עַל נְהַר פְּרָת, "Balez is Pethora on the Euphrates."—Rabbi Benjamin, p. 50, Edit. 1840. The Pethor of Num. xxii. 5.

101. At foot:  may possibly be read *bilti uzzu*, "mighty power;" this would agree with the context:—"Mighty power, and the reverence and awe of royalty, surround its walls." In the preceding paragraph I think *palta-sun* may be rendered "their survivors."

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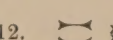
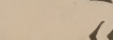
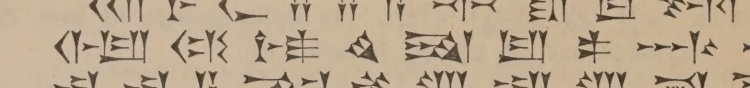
102* BM , izbam; *Arrows*. See in page 311.

„ Add to note at top:—

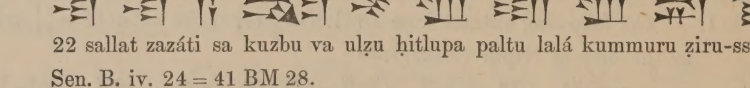
"Dr. Oppert reads indifferently, Belat, Nilat, Gullat."—See Assur b.p. v. 49.

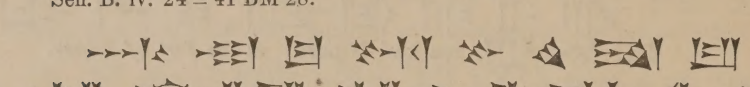
„ l. 12.  . See in page 127.

104* BMR  , kummuru.

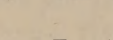


22 sallat zazáti sa kuzbu va ulṣu ḥitlupa paltu lalá kummuru ṣiru-ssun.—Sen. B. iv. 24 = 41 BM 28.



(v. ), paltu kuzbu ḥitlupa lule sa lá ina babi-sin ulmid (v. ulziz).—Sen. B. iv. 7 = 39 BM 26.

I have put these two extracts together, hoping that one may serve to illustrate the other. I have printed the last of them a little differently in p. 101. After a good deal of trouble I confess I cannot understand either of them; too many of the words are technical, and rarely seen elsewhere.

„ l. 11. For  read .

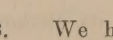
„ l. 15. For "I strewed" read "I threw down."

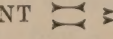
107, l. 22. is clearly explained by , "all," in 16 II. 26 *b*.

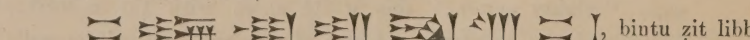
In the note to this word for "62 II. 12" read "26 II. 12."

107–110. , *bana*, "to make," "produce," "beget," is found scattered in these pages. They ought to have been put together. See also , *abu banú-a*, "the father begetting me."—Assurbanipal's Egyptian Campaign, l. 61.

108, l. 10. See *Qaqqar* in the small Achæmenian Inscriptions, *passim*; the same forms occur also in Tig. vii. 76; and Esar iii. 26, 27, 29, 54.

111, l. 8. We have  in Botta (Oppert) l. 188, and in Botta 16[ter] 132.

112* BNT  , bintu; *Daughter*.

 , bintu ṣit libbi-su; *daughter, issue of his body*.—Assur b.p. ii. 108.

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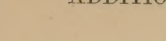
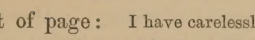
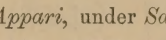
113. BṢ  , biṣuki. See note on p. 85, in p. vii.

„ Foot of page: I have carelessly, and without looking at the context, set down Baẓis as a city. The word is clearly *nabaṣis*, "trodden under foot;" this was incorrectly printed *erbaṣis*, which led to the blunder.

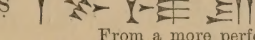
114, l. 21. See *Appari*, under *Samḫuti*, in p. 287. Mr. Talbot suggests a connection with Chaldee אפרת, "rushes."

115* BẒṢ  , Buẓuṣu; *king of Aphrodisium.*

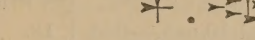
From a more perfect fragment than the one printed in Sheet 48 of Rawlinson's Inscriptions, Vol. 1, where we have *Buḫli*; see p. 77.

116* BR  .—34 II. 68*a*.

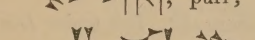
118* „ , puri; *Offspring.* Heb. פְּרָה and פְּאֹרָה.

 , ana puri-sunu siri turi-sunu turi-sal-sunu ekulu; *on their offspring, (and) their young male and female relations they laid hands.*—Assur b.p. iv. 105.

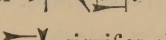
I translate *siri* by "relations," "kindred." See Heb. שְׁאֵר, Levit. xviii. 12, and Num. xxvii. 11.

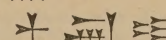
119* BRB  , *some beast of the chase.*—44 BM 18.

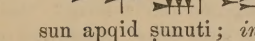
One of many conveyed to Calah by Sardanapalus in the first year of his reign.

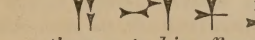
„ l. 18. See  .—Neb. Gr. i. 45.

„ l. 24. A fragment recently found shows that the province mentioned was Chaldæa.

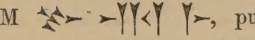
121. Under  . See a correction in a note under *Zabtu*, p. 314.

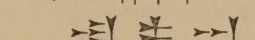
122, l. 1.  signifies also "positions," "offices."

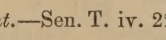
 , in maṣgarí-sun apqid ṣunuti; *in their offices I appointed them.*—Assur b.p. i. 117.

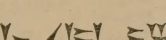
 , ana maṣgarí-su utir-su; *to his offices I restored him.*—Assur b.p. ii. 45.

The leading notion is "place," which will include as well the appointment of an officer as the site of a building.

123* BRM  , purime; *Rent, split.* Heb. פָּרַם.

 , lapan galli-ya dannuti kima purime ikruru; *before the face of my powerful servants they divided like a rent.*—Sen. T. iv. 22.

* „  , *Borsippa.*—53 II. 3*a*.

These forms may be added to the other varieties of this name, in p. 120; see also  , Tel Barsip, in Sen. B. iv. 13 = 40 BM 48.

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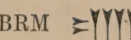
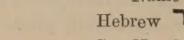
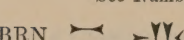
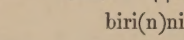
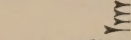
123* BRM  , bit masmuri.—Sen. Gr. 45.

Name of some edifice in Nineveh, perhaps a treasury or observatory; the Hebrew מִשְׁמָר seems to have implied "careful watch" or "diligent guardianship." See Numb. viii. 26. Prov. iv. 23.

* BRN  , birin, *c.* biri(n)ni, *obl.* *Palace.* Chald. בִּירָן.

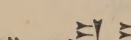
 , ṣulimmu in birin ussakin.—Assur b.p. ii. 10.

 , ai ibbasi in biri(n)ni iskunū.—Ibid. l. 13.

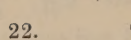
„ „  , baránú.—Sarg. 32. See under *Daṣis*, p. 262.

„ l. 22. Tel-Barṣip. Shalmaneser made this town his capital, and called it Kar-Shalmaneser.—New Div. ii. 34.

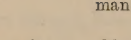
„ last line. For read .

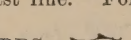
125* BRS  , *Glory.*—36 II. 1*b*.

See Heb. הוֹד, "glory." This is better than "devotion," given in p. 125. See p. 285.

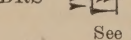
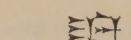
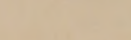
 , basamu.—36 II. 2*b*.

See Heb. בֹּשֶׂם, "odour," "spice," indicating "altar."

 .—36 II. 3*b*.

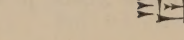
 .—27 II. 61*a*.

I do not understand these last extracts.

126.  , Biráti, besides its value as the plural of *bir*, "a well" (see p. 117), when following *er*, "city," signifies also "strong," "fortified." See Botta, Sh. 74, lines 10 and 12, where mention is made of the "twenty-two strong cities,"  , ceded by Ulluṣunu to Ursá of Armenia. In a narrative of the same transaction, in Botta 146, 3=39, the same cities are called  , *er ḫalṣu*, literally "city-fortresses."

126 and 127: I have divided *birti* from *biritu*, perhaps unnecessarily; at all events we find *birte* in Bl. St. ii. 10, and iv. 32, probably signifying "chains" or "bonds," which I have attributed in p. 127 to *biritu* only (*birtu*, l. 8 from bottom, is a typographical error). See the two passages in pp. 328, 329, under *Zuhuzu*.

In the following extract I think *birtu* must be "internal:"—

 , Nabukuduruzur ma rukub va zuki ana idi birti sa Assur ana kasadi illika; *this Nebuchadnezzar (with ?) the chariots and horses to the internal forces of Assyria to take possession went.*—Synch. Hist. ii. 8. Uncertain and not very intelligible.

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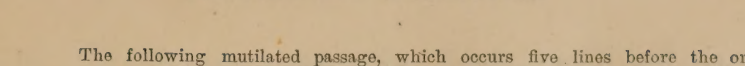
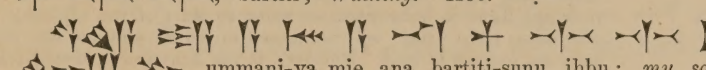
The following mutilated passage, which occurs five lines before the one last quoted, is not clear as to the meaning of *birti*; *zanqi birti* looks like "chains and bonds:"—

127* BRT  , ana zanqi birti sa ..... ana kasadi illika.

127, 8 lines from bottom. For "birtu" read "biritu."

128* BRT , bartiti; *Washing.* Heb. בְּרִית.

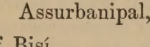
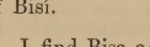
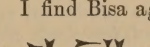
 , ummani-ya mie ana bartiti-sunu iḫbu; *my soldiers wanted the water for their washing.*—Assur b.p. viii. 91.

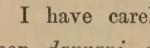
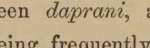
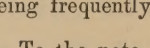
If this be correct, it may explain the passage in Monolith 72, printed in the same page; which might be understood to imply that the forbidden act was the making use of some part of the altar for washing.

„ l. 5 from bottom. For "Sard. iii." read "Sard. ii."

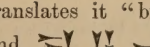
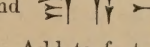
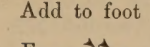
130, l. 22. Assurbanipal, in his mutilated inscription, 38 II. 34*a*, calls himself king of Bisí.

„ l. 27. I find Bisa again in Sh. Ph. iv. 22, where it is equally unintelligible to me.

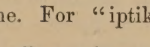
132* BSM  and  , *basamu* and *basamusak*; see  in the preceding page.

„ l. 11. I have carelessly read  , *umrani.* It should have been *daprani*, as correctly read by Dr. Oppert, the  and  being frequently confounded in the inscriptions.

135–6. To the note on *Bit-zida* add the remarks on *zida*, printed in p. 325.

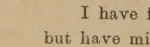
138* BTṢ  appears to be an epithet of countries. Dr. Oppert translates it "brulées par le soleil." See  , Sarg. 62, and  , Botta 39, 85.

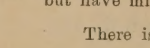
139. Add to foot note—"and in Sen. B. iii. 21."

141, l. 14. For  read .

„ last line. For "iptiku" read "ibtiqu."

143, l. 18. For "Sen." read "Sard."

146* BTB  , bilu; *a lord.*

I have found this word entered as the theme of  at the foot of p. 151, but have mislaid the reference.

„ l. 17. There is no such Hebrew root with the sense indicated. The Assyrian root *magar*, "to reverence," may be connected with the Hebrew גָּוַר; it occurs half a dozen lines lower in the same page, *la imguru*, "they did not reverence," better than "not submit to," as printed there.

151, l. 16. For "p. 98" read "p. 94."

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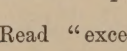
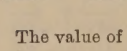
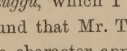
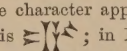
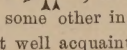
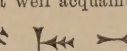
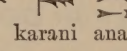
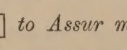
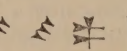
152, l. 23. *Ultu usmani annite ma*, "from these said tents."

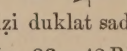
I now think I see, at last, the meaning of *ma* when it comes after a noun, in regard to which I have so often expressed my doubts; see pp. 57, 149, 152, 189, 193, &c. I believe the leading value to be the pronoun "this," and that there was originally a pronoun *ammu*, "this," the converse of *annu*, "that." *Annu* remains yet in all its forms, but I have only seen *ammu* in the plural feminine *ammáte*, "these," speaking of the banks of a river; in Sard. iii. 103, where the king tells us he destroyed the towns on both banks of the Tigris, the words are *niri annáte va niri ammáte*, "on those banks and on these banks." *Annáte* has been usually translated "hither banks," and *ammáte* "further banks;" and in Dr. Oppert's Grammar, p. 31, he makes *annu* "this," ignoring *ammu* altogether; but our notions of *this* or *that* bank of a river are liable to error when we know so little of the adjoining localities, and *annu* seems to be "this" only as opposed to the more remote *ullu*, like the Spanish *ese* or *eso*, opposed to *aquel*. Moreover, in the Achæmenian Inscriptions *annu* renders *ava*, the Zend remote demonstrative, which should be conclusive.

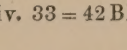
Ma not unfrequently follows *ya*, "my;" see Tig. iii. 7, *ina mišar garduti-ya ma*, "in the prosecution of these my exploits" [p. 193]; Tig. iii. 92, *ina asariduti-ya ma, sa aibi-ya aksudu*, "in this my pre-eminence, when I was attacking my enemies" or "which I obtained over my enemies" [p. 57]. Similar phrases occur in Sard. iii. 44 [p. 189], in Tig. ii. 96, and elsewhere. When a word is repeated, we find *ma* now and then after its second occurrence, where we might say in legal phrase "the aforesaid;" see p. 152, *ana usmani-ya m'agurra mittag, ultu* [*ta*] *usmani annite-ma attuzir*, "to my tents I returned and halted, from these (said) tents I departed" (I cannot explain the first *ma*). In the second column of the Synchronous History [p. ix] we have the name of Nebuchadnezzar in the sixth line, and two lines lower he appears as Nabukuduruzur-ma, "this [aforesaid] Nebuchadnezzar." In the seventh column of Tiglath-pileser's Inscription we have two exceptional cases; the first passage, in l. 63, reads *Shamsi-yav pateši Asur, pal Ismi-dagan pateši Asur ma;* "S., high-priest(?) of Assur, son of I., high-priest of Assur also:" the second, in l. 67, is *Asur-dayan sar Asur, pal Ninib-pal-kura sar Asur ma;* "A., king of Assyria, son of N., king of Assyria also;" *i.e.* bearing *this same* title of king or high-priest. I think *ma* is the same particle in *mumasiati*, which occurs in Obel. 50, New Div. ii. 75, and elsewhere: *ina mu-ma siati*, "in this year." Also in *anni-ma* and *anma*, translated "my." See Sard. i. 69, *ina lime anni-ma*, "in my eponym;" and 40 BM 50, 41 BM 28, *ki ṭaim anma*, "according to my wish" [of my own accord]; and lastly, in the very common phrase *in yomme su-ma*, "at this time" [p. 239].

153* l. 8. Insert after "ipsit,"  ,  , &c., p. 94.

154, l. 2 and 5. Read "excellence" rather than "brilliancy."

„ l. 23. The value of the character  (which ought to have been printed  as it is made in the best copies) was unknown to me until a few months ago; I printed this value in p. 312, having found in Syl. 169 the equivalents *sepulug* and *paluggu*, which I read "separated," or "a selection;" see Heb. פלג. I have since found that Mr. Talbot read it in the same way two years ago. In the syllabary the character appears under the form  ; in Sen. Gr. 58 and Sard. iii. 135 it is  ; in Monol. 8*b*  , though I find it in my own copy  ; in some other inscriptions I find  , as it would be easily made by a copyist not well acquainted with the language. See the following passages:—


puluggi karani ana Assur bili-a . . . . . aqqi; *selections of animals* [*select animals*] *to Assur my lord . . . . I sacrificed.*—Sard. iii. 135.


pulug zippáti izi duklat saddí; *choice of pines, trees the perfection of the mountains.*—Sen. B. iv. 33 = 42 BM 40.

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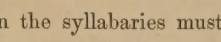
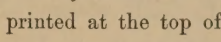
155, l. 12. is sometimes pronounced *ḫab*. See the gloss in 27 II. 54*a*, printed at foot of p. 175, and a variant , *ḫaba*, in Assur b.p. i. 58.

„ l. 15. in the syllabaries must be a mark of repetition—our "ditto." See the extracts printed at the top of p. 179.

156* G(1)  —33 II. 32*c*.

 —39 II. 10*b*.

is sometimes substituted for or , meaning "fire." Sir H. Rawlinson supposes it may be the Scythic god of fire. See Journ. R.A.S. 1855, p. 249, note.

„ l. 19 For "eux" read "eaux."

157, foot of page. *Nebo* is written and in variant copies of Assur b.p. vii. 31. The latter is sometimes made , and both forms occur in variant copies of Assur b.p. iii. 70; this is merely the transposition of a wedge, like the not uncommon form for , which also occurs in the same line.

160* GBB , gubbáni; *Pits, wells, ditches.* Heb. גֻּבִּי.

, in eli gubbáni sa mie attadi usmanni; *above the ditches of water I pitched the tents.*—As. b.p. viii. 90.

164* GBN , *summits.*—See p. 316.

165* GBR , Akbarina; *a city of Susiana.*—Assur b.p. vii. 81.

168* GBT , gabti; *after* or *with* (?).

, ... ṣabi gabti su ilqá; *soldiers after him he collected.*—New Div. ii. 95.

I think *gabti-su* must be "with him," like *gab-ya*, "with me," in p. 159. In the example at the foot of that page we have *gab-ṣunu*, "with them," which would imply a *t*, and thus justify *gabti*; see, however, *gabbu*, "all." The meaning may be "all his soldiers," but I prefer "with him."

„ l. 17. See Assur b.p. i. 65, where we have , *iguk*, varying with .

169, l. 28. Sir H. Rawlinson reads *zalbat gagada*, "the head land," meaning the sacred land of Babylon. I would, therefore, translate the line from Neriglissar, "his office the government of the head land I made," *i.e.* "I made him governor of Babylonia." I am, however, still hesitating between *zalmat* and *zalbat*.

„ Under Gukkalu. See *Zukkalu*, p. 318.

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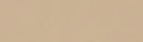
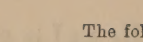
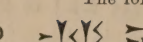
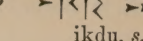
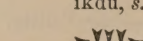
The following were prepared for printing, but unaccountably omitted:—

171* GD  , ikdu, *s.* ikdute, ekdutī, *pl. Strong, powerful.* Arabic كيد.

 , udannu [kib] gallu ikdu; *the generous, the great, the powerful.*—Sard. i. 19; iii. 126. St. 12.

 , sarrani ikdute; *kings powerful.*—Sard. iii. 131. St. 14.

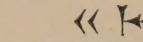
 , rímu erí ekdútī; *bulls(?) of metal, strong.*—Neb. Bab. ii. 8.

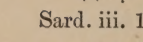
 , am-am eri ekdutī.—Neb. Gr. i. 45.

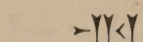
These two are identical, the Accadian words for bulls of metal being substituted in the latter for the Assyrian of the former; the equivalent "bulls" is uncertain; it may be better to say "reems."

173, l. 4 from bottom. For מרם read מרט.

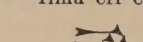
„ l. 7 „ „. For "45" read "46," and see also l. 4*b*.

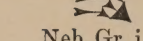
177* GLD  , ḫappar-pi; *Shame-faced.* Heb. חפר.

 , kima ḫappar-pi ana niri-a iknusu; *as shame-faced to my feet they submitted.*—Sh. Ph. ii. 15.

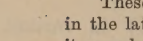
187, l. 11.  , sa gapuru ili itkunu-su.—Nerig. i. 13.

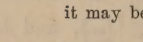
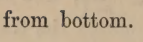
May *gapuru* be allied to the *gapiri* in the text? I would render the line "who made him chief of the gods," but I am not sure that I read the line right, nor do I understand the meaniug of the whole sentence.

192* GRD  , garrad ili; *the warrior of the gods.*—Sarg. 47.

194* GRH  , Gurukirra; *a city of Susiana.*—Assur b.p. vii. 81.

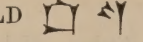
„ at foot. Read "its enclosed citadels," and alter 192 to 152.

195* GRL  , kalla; *all.*—Br. Obel. ii. 2.

198–9. In line 18 of the unpublished Monolith of Sardanapalus we have  , *turugimeli*, where the parallel Sard. ii. 118 has  ; this is the best evidence I have seen of the pronunciation of this compound.

200, l. 8. For "Pul" read "Beltis."

204, last line. Add "See p. 324."

206, l. 14. *Lut* must be one value of  in , *bilut*, "power."

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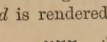
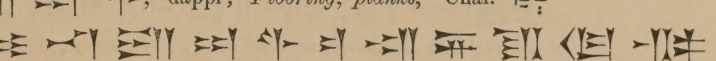
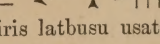
209, l. 1. We find the Semitic יד, *id*, used for "hand" in Accadian; see 19 II. 53, 54*d*, where *id zida-mu* is rendered in Assyrian by *imni-ya*, "my right (hand);" in the following lines, *id kappu-mu* is rendered by *sumeli-ya*, "my left (hand);" in l. 15-18*a*, *id* is rendered twice by *idi*.

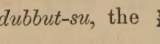
211, l. 13. I find  recorded, but have mislaid the reference. This is a further evidence of a dental in the plural.

216* DBP , dappi; *Flooring, planks*, Chal. טִפָּף.

 , ina dappi iz-erni sakiris latbusu usatriza ẓulil-su; *with smooth-boards of pine-wood skilfully over-laid* [*painted?*] *I adjusted its awning.*—Neb. Yun. 84.

„ l. 14. The word printed  in Sen. T. v. 4 is, no doubt, *dubbut-su*, the being often confounded with .

220. DGM , duglat; *Banners*. Heb. דֶּגֶל, or *Perfection*, Heb. תְּכֻלָּה.

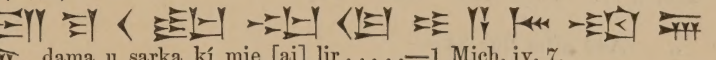
 , iẓi tuklat saddí; *trees, the perfection* (or *banners*) *of the mountains.*—See B. iv. 33 = 42 BM 40.

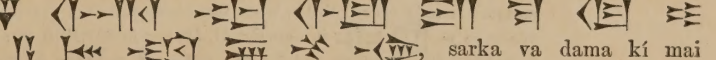
222, last line but one. For read .

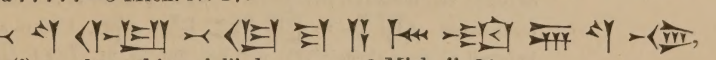
224, l. 11. For "el ma" read "anma;" and correct the translation "by the command of the god Ma(?)" to "by my own wish." See p. 329, where I have noticed the error in a note at the foot of the page; see also p. xii.

„ l. 14. For "71" read "79."

238* DM , Dama.

 , dama u sarka kí mie [ai] lir . . . . .—1 Mich. iv. 7.

 , sarka va dama kí mai l'irmu . . . . .—3 Mich. iv. 17.

 , sarka (?) va dama ki mai l'irdu . . . . .—2 Mich. ii. 31.

I have placed these passages together because they all appear to express the same phrase, which must imply a curse upon any one who may damage the stone. All end by a character which I have failed to identify, and all imprecate some damage by water to the possessions of the offender. The verb is incomplete in the first quotation, may signify "raise" in the second, and "throw down" in the third. The property to be damaged is probably the same in all, viz. *dama* and *sarka*, which are directly given in the first and second, and by and in the third, one of which, , is shown by Syl. 355, printed in p. 144 of the Dictionary, to mean *dámu*. *Sarka* may represent the Hebrew שֹׂרֵק, "a vine." I know nothing of *dama*. I would suggest the version "the vine and the .... with waters [rain] may she destroy." Dr. Oppert has "qu'elle noie dans les pluies son coucher et son lever."

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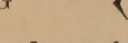
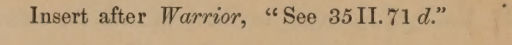
240, l. 21. For "Damugu" read "Dumugu."

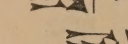
243* DMG , damqu.—35 II. 71 *d*.

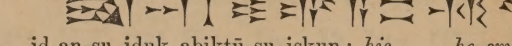
247, l. 19. Insert after *Warrior*, "See 35 II. 71 *d*."

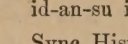
248* DN  , id-an, *Some officer* (?). *Hand of God* in Accadian.

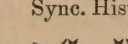

id-an-su iduk abiktū-su iskun; *his . . . . he smote, his defeat he effected.*—Sync. Hist. ii. 11.

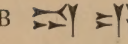
249* DNB , dunbibi.—Assur b.p. ii. 24.

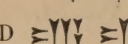
250* DND  , dandanti; *Very strong.*


irdú illiku qaqqar ẓummi asar dandanti; *having descended, they reached dry ground, a very strong place.*—Assur b.p. viii. 92.

We have the same words in l. 105, in the following order:—*Qaqqaru*  *asar ẓumme dandanti irdú illiku.*

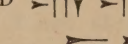
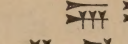
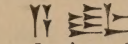
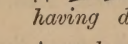
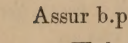
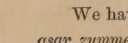
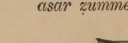
279, l. 2. For  read .

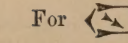
„ l. 14. For  read .

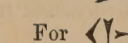
„ last line. For  read .

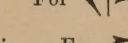
280, l. 17. For "121" read "127."

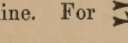
„ Add after line 24:—

The insertion of  or between the numeral and the noun of measure is only used, I think, when two dimensions are given, as length and breadth. We have  in Sen. Gr. 51, 52, and in 39 BM 19, 20;  in 38 BM 7, Sen. B. iii. 21, and 7 I. 21; and  in Esar v. 32-3, Sen. Gr. 45, 38 BM 16, and Botta 151, 17(19)=127. I would propose to read and translate Sen. Gr. 51, for instance,  , 1700 *in sukli rabti*, "seventeen hundred of great shekels"(?); and Sen. Bit. iii. 21,  , 95 *ina* 1 *ammat*, "ninety-five of cubits." I cannot guess why  was put in before ; was it because was Accadian and very short?

I think the  after some obscure numerals, at the top of the three Michaux Stones, may be compared with , *as* being found as a value of not unfrequently.

289* UL  , Ulai.—Assur b.p. iii. 95.
The river of Daniel's vision. See Dan. viii. 2 and 15.

300* UT  , *to beget*.—40 II. 12 *d*.

302, l. 15. Add  , **zin,** or **ẓer,** to the List of Characters.

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